

# DOMINICANA

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**J. M. J. D.**

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# DOMINICANA

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Vol. XXI

SEPTEMBER, 1936

No. 3

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## THE ROSARY TODAY

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WILLIAM CURRAN, O.P.



IGHT had fallen over Languedoc. Toulouse lay in dreamless slumber. The error that had reared its ugly head in that unhappy city was silent for a time in sleep. Truth, whose champions were so few and so unwanted, now at least in rest could gather courage for the coming day.

They sorely needed courage, that handful of warriors, courage to walk in constant danger of their lives, courage to struggle on in the face of what was apparently certain defeat, courage to hope that some time truth must conquer.

Silence sheathed Toulouse, a silence broken by the sound of sobbing. Of all that city's thousands there was one whose overflowing heart forbade him sleep. In the palace of the King, deserted now except for him and the adoring angels, he sought audience. Close to the altar he poured out his problems and his longings, confident that here was One quick to hear and strong to succour.

The world of today which boasts of a consuming interest in plain, unvarnished facts should find a healthy curiosity for the outcome of that lonely vigil. For the problem that faces the world today is the problem that faced that broken hearted legate of his people seven hundred years ago in Toulouse.

He was a product of his age, and forming a part of it he loved it with all the ardour of his warm-hearted nature. Yet he stood apart from it, and surveying it objectively, saw its sins and errors.

He saw men denying God in denying His universal causality. He saw their ingratitude in labeling as evil the work of His hands. He saw men rejecting the Sacraments Christ had left them and placing on

a level with impurity and sin the privileges man and wife enjoy in matrimony. He saw men thinking only of self and forgetting Him Who has given Himself for men. Before his eyes, the greatest vices assumed the cloak of religion. Men who appeared in the sight of their fellows to be practicing the loftiest virtue were in the sight of God full of hypocrisy and sin. Above all and causing all, he saw hiding beneath a cloak of false humility the sin of Lucifer, pride of intellect, that challenge to God, terrible and foolish, "I will not serve." He saw men denying the authority of God and of His Church, casting off the truths which the One had written in their hearts and openly ridiculing the doctrine of the other.

And seeing the sickness, he sought the cure. Like snatches of a bygone dream, visions of another age returned to him. He saw a world for the most part pagan. He saw every vice practiced and defended in the name of culture, of public good, and even of religion. Culture was the cult of the body. Public good was license for the powerful few. Religion was worship of self. He saw self-love supreme; self sacrifice unknown. He saw the pride of intellect that blinded men because they would not see.

He saw even those who worshipped the true God tainted with the spirit of their age, their religious leaders solicitous not for the inner purity of the heart but for outward forms and ceremonies. It mattered not what they were in the sight of God so long as no man could impute sin to them. He heard their only prayer—a peevish cry that Rome be overborne and God bring worldly power and greatness to His people.

He was beholding a world fallen to the lowest depths of sin and groping in the heaviest mists of error. Watching, he wondered if ever man could be raised again from such a plight. Then within a little home in Galilee he saw an angel kneel to address a virgin. He waited and Heaven waited until she replied. He watched the coming of the One Who could convert the world and saw Him come through Mary.

His problem was a problem no longer. He Whose coming had transformed the world must somehow come once more. He had come first through Mary; through Mary He would come again. The days, therefore, he spent in preaching and teaching, but the nights he passed close to the altar, pouring out to God that which was closest to his heart—the needs of his age and the all consuming conviction that only He Who had first given the perfect example of selflessness and humility would avail anything against those among whom these virtues were unknown.

Some time during those nights of vigil his prayer was answered.

Once more the example of Christ lived in the world, not indeed in the same manner as when first it came, but just as efficaciously. And again it had come through Mary—through the Rosary of Mary. Where before the preaching of the saintly Dominic had accomplished little, now the preaching of the Rosary set the hearts of men on fire with love for God and desire to sacrifice self for Him. He had come again through Mary and again men's hearts were captive.

The problem that Dominic faced in his day is the problem the world faces today. Men refuse today to acknowledge God's sovereign mastery. There are still those who thanklessly spurn His gifts, cutting from their lives as evil, things that God's love for man prompted Him to create. The sanctity of marriage is as ridiculed and outraged today as it was in Dominic's day. Impurity has become respectable in the name of hygiene and economics. Again behind it all, because it causes all, is that fiendish, foolish cry, "I will not serve."

If the sickness is so similar might not the cure be likewise? Are men today less tractable, more malicious than the Albigenses of Saint Dominic's time? They are not. The same buried, stifled desire for higher things that Dominic fanned to fervor in his day exists in the hearts of men today. It lies waiting for another Dominic to do with it what he did with it seven hundred years ago. Dominic saw the remedy for his day and he prayed for its coming as the world today does not even know how to pray. But it can learn. It must learn. This much men today have in common with the saint who checked the error of his age, that they know the remedy. Mary gave it to him; he has given it to them. For the Rosary is nothing more than the simple presentation of the most important Catholic dogmas.

And the world needs dogma today because the world needs truth. Puritanism scrapped the dogma of the Church of Christ and demanded an insane moral code that was the more insane in lacking a dogmatic background. The Victorian age continued the mad imposition. Men of our generation in casting off that moral code have merely practiced pitiless logic. For to demand Christian ethics without Christian dogma is to build upon the sand a house that cannot endure. The Rosary of Mary is dogmatic. The Rosary of Mary teaches truth. Constant, fervent use of it will give that insight into the mysteries of God that is necessary for a reasonable and lasting obedience to His commandments.

The world today needs moral correction but more than that it needs dogmatic teaching, for without dogmatic teaching morality be-

comes an impossible series of arbitrary prohibitions with no authority men can accept and no vitality that can long endure.

Sometimes, perhaps centuries from now, men will look again through the pages of history for the solution to the problem the world is facing today. They will find its solution in the first century. They will find it again in the twelfth century. What they will find in the twentieth century depends upon present day ability to see as clearly as Dominic saw and to pray as fervently as he prayed for the truth which will set men free.

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#### ANGEL OF THE SICK

*CAMILLUS LILLIE, O.P.*

All tenderness and smiles enshrined in one  
Most lovely form, she waits beside the bed  
Of pain. With kindly look each cross word, said  
In dire distress, is quick forgiven by tongue  
And dulcet care. She tenders old and young  
Alike with love. Within her hand the thread  
Of life is placed, when health and hope have fled;  
Into her ear, life's agonies are sung.

O Angel fair, all virtues shine in thee;  
As stars at night, they brighten darksome years.  
O loving maid, you sip death's cup that we  
Might find it sweet. Alas! I count it tears  
That you, white crested wave on troubled sea,  
Will be forgot when health's sweet calm appears.

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## THE THIRTEENTH CENTENARY OF ST. ISIDORE OF SEVILLE

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*HYACINTH ROTH, O.P.*



HEN in 1722, Pope Innocent XIII declared St. Isidore of Seville a Doctor of the Church, the Holy Father paid homage in the name of Christendom for an estimable apostolic service rendered to his Church and country. This year the Church is commemorating the thirteenth centenary of this Spanish apostle, the "Schoolmaster of the Middle Ages."

The circumstances that surrounded the life of St. Isidore were entirely unlike those attending other celebrated defenders of the Faith. Spain prior to the reconquest in the fifteenth century could count five cultures quite distinct and even antithetic. Colonized by the Phoenicians and Greeks, conquered by the Carthaginians in the third century B. C., Spain lived under Roman rule when in the fifth century of our era the Teutonic and Germanic elements of the Visigoths took control of the Peninsula. In less than a century, Roman sovereignty became a thing of the past, and Euric, the first Gothic monarch, ruled with a legislation all his own, perversive to society, detrimental to Catholicism.

The Catholic Church had been flourishing under Roman dominion since Apostolic times. Now religious quarrels occasioned by friction with the Arian Visigoths disturbed her serene progress. The Catholic victory in Gaul by the conversion of Clovis made the situation still worse, since multitudes of heretics expelled from Gaul hastened to the Arian cause in Spain. Whatever the Hispano-Roman Catholics gained through the armed protection of the Catholic kings of Gaul, the Goths soon recovered by the help of Greeks summoned from Constantinople. For a while it appeared as if success rested with the Goths, but contention in a victory-mad camp generated the old revenge of civil war. History tells us that by the year 585, seventeen out of thirty-five kings had been condemned to death or exile.

St. Isidore was twenty-five years old when the Arian monarch Leovigild (568-86) achieved the political unification of Spain. His success was shortlived, for a Catholic conversion in the royal family led to open revolt. Hermengild, son of Leovigild, accepted the Catholic religion and paid with his life for a too burning zeal for the truth. Leovigild, laboring desperately for the maintenance of national peace, sought reconciliation with the Catholics by inducing them to accept a profession of Faith proposed by the Arian synod at Toledo. But compromise in dogma was then as impossible as it is now, and Leovigild felt it necessary to use force. Commenting on the situation, St. Gregory of Tours writes: "The persecution of Catholics in Spain is horrible. They endure exile, confiscation of property, imprisonment, torture, death. One of the common means, yet not the least cruel, is that of starving them to death."<sup>1</sup>

The principles involved were better understood as the sessions of the Third Council of Toledo (589) went along. The seventy-eight bishops assembled under the presidency of St. Leander, Bishop of Seville and brother of St. Isidore, convinced Recared (586-601), another son of Leovigild, of the real truth of the Catholic religion, and succeeded in restoring religious unity to Spain. "Now," rejoiced the bishops, "by the mercy of God peace has finally returned unto us; therefore the sacred Council shall declare as re-established in Spain the authority of the ancient canons and of the venerable discipline of the Church. The constitutions of the previous councils as well as the official letters of the holy bishops of Rome shall once more resume their unrestrained rightful power."<sup>2</sup> The conversion of King Recared, his formal acceptance of the council's decrees, his public promise of enforcing the enacted disciplinary laws throughout the kingdom, marked the beginning of an organized Catholic Spain. Now Roman and Gothic elements were bloodlessly amalgamated; Gothic law and politics sustained by Roman social life and religion formed the basis of the nation's culture.

While St. Leander contributed much to the conversion of the royal house, it was left to his brother, St. Isidore, to provide for the education of young Spain. Culture of mind and body harmoniously subordinated to the aspirations of the transcending soul constitutes Catholic education. The conferring of this

<sup>1</sup> St. Greg. Tur., *Hist. Franc.*, lib. V, c. xxxix.

<sup>2</sup> Labbe, *Council. Tolet.*, III, t. V. c. 1013.

benefit was to be the task of St. Isidore when at the turn of the century the "teacher of medieval Spain" succeeded his brother to the episcopal office in Seville.

It is only with this retrospect in view that we can justly appreciate St. Isidore's position and achievements. Too frequently have historians entirely overlooked or at best vastly underestimated his services to mankind. St. Isidore educated Spain by means of the monastic and episcopal schools. As the Catechetical Schools of old were the Christian weapons in the conflict against pagan philosophy, so did these new schools elevate the standards prevalent in the private and public life of the early Middle Ages.

Peace, we know, is possible only in order, and order rests on justice and charity, but justice and charity are meaningless unless they be grounded on principles infinitely secure of contradictions. St. Isidore's program rested on these. "From all sections of Spain multitudes of young men drawn by the love of study flocked to the immense monastery erected by him a short distance from his episcopal city of Seville, whither the widespread blessing of living under such a benevolent father had most of all attracted them."<sup>3</sup> Obligatory study of Greek and Hebrew as well as of history, geography, astronomy, mathematics and law bridged the chasm of racial difference; thus mutual relations between Romans and those of Teutonic and Germanic lineage perfected the Spanish union. Again other pupils St. Isidore acquainted with Aristotelian philosophy, thereby anticipating the Arabian exponents of the Stagirite by several centuries.

Another important means he employed to preserve national peace was his policy of convoking national councils. From the frequency of such acts, later writers infer the existence of a Spanish church independent of Rome. But research proves the contrary, for there existed a warm friendship between the Bishop of Seville and Pope St. Gregory the Great. In fact, the Roman Pontiff honored St. Isidore with the title "Vicar of the Apostolic See," which he retained by the express approval of succeeding popes. St. Isidore's visit to Pope Boniface V about the year 619 is another criterion of ecclesiastical harmony between Spain and the Mother Church. Frequent national assemblies were at St. Isidore's time of paramount importance, since

<sup>3</sup> *Vita S. Isid. Hispol.*, cap. v. n. 17.

Spain was then a newly organized nation composed of contrasting cultures.

As "Vicar of the Apostolic See" St. Isidore's filial obedience to Rome was conspicuous, yet without blemish, honorable, sincere. From his clergy he demanded faithful observance of canon law; his people he continuously admonished to respect the apostolic regulations, the writings of the Fathers, and the wise institutions established by the Church. His own example led the way. "Never," says he, "do I exercise any authority in the Church of Christ except I first render humble, devoted, reverential obedience to the Roman pontiff in all things as to the vicar of God. Whoever raises up in protest against it I proclaim a heretic; unhesitatingly I would expel him from the communion of the faithful. In doing so I would not act by my own will but rather under a resolute, unalterable precept commanded by the very authority of the Holy Ghost."<sup>4</sup>

Throughout his entire life St. Isidore promoted the monastic life, not only for the sanctification of the monks, but also for the welfare of the Spanish commonwealth. In the tenth canon ("De monasteriis non convellendis") of the Second Council of Seville, 619, he calls down divine wrath upon those who by either a "sentiment of violent cupidity, or fraud, or treacherous hypocrisy" should aim at the annihilation of the monasteries. At the same council, too, he adopted measures against the Acephali, the last Arian remnant in Spain, by his "scriptural and patristic erudition, profound argumentation and natural eloquence."<sup>5</sup>

The liturgy, too, received careful attention, not by the addition of provincial practices but by firm adherence to antiquity. "The order of Mass and of the liturgical prayers whereby divine oblations are offered to God has at first been regulated by St. Peter and is, in like form, to be carried out throughout the whole universe."<sup>6</sup> At the Fourth Council of Toledo (633), three years before his death, this liturgical reform was made obligatory upon all Spanish churches. The counsel that the Saint addressed to this national assembly is worthy of mentioning here. "As long as you observe with an unreserved mind all the ecclesiastical and civil laws which you have wholeheartedly accepted herewith, your life upon earth will be a contented one; you shall enjoy prosperity and peace. But the day you abandon the

<sup>4</sup> S. Isid. Hispal., *Epist.* vii.

<sup>5</sup> Catholic Encyclopedia, "Acephali," I.

<sup>6</sup> S. Isid. Hispal., "De Officiis Ecclesiasticis," lib. i, c. xv.

precepts of the Lord, unprecedented catastrophies will befall you, the Gothic race will tumble under sword, famine, and pestilence."<sup>7</sup>

Of greatest consequence, however, was St. Isidore's literary activity. Every true historian pays him honest tribute for having transmitted "the treasures of the sinking Roman civilization to the rising Teutonic world." It is impossible to offer more than an indication of his works, since he wrote on practically every subject then known to man: on theology, philosophy, jurisprudence, literature, and all phases of science. But he is best known for his *Etymologiae*, a work in which he discusses the highest and the lowest, God and the tools of everyday labor. St. Thomas in the thirteenth century had frequent recourse to the *Etymologiae*, especially for definitions. While it is true that the derivation of some of the words studied appears far-fetched nowadays—for instance, "the vulture gets its name from its slow flight (*a volatu tardo*), and . . . horses are called equine (*equi*) because those harnessed together in spans are *equal*, being a pair and maintaining the same gait"<sup>8</sup>—yet his contribution to culture is none the less superb considering the enormous span of thirteen hundred years between St. Isidore and the student of today with all the tools of criticism at his elbow. The Saint is charged too with lack of originality. But an honest and painstaking scrutiny of the time reveals that "after the time of St. Augustine, the condition of Christian Europe was not favorable to speculation, and it was not until the dawn of the era of Neo-Latin civilization that in new circumstances, and in a different social and political climate, the schoolmen completed the task begun by the Fathers."<sup>9</sup> St. Gregory of Tours lamenting over the restless times wrote: "Vae diebus nostris quia periret studium litterarum a nobis."<sup>10</sup> St. Isidore, who drew dialectic and rhetoric from Boethius, medicine from Caelius Aurelianus, cosmology from Lactantius, Pliny, Solinus and Suetonius, may be compared to a general who by his judicious foresight saves invaluable lives from destruction.

When St. Isidore died in 636 he had accomplished much. He had inoculated a pagan civilization with Christian thought, he had established national and spiritual unity, he had raised his

<sup>7</sup> *Vita S. Isid. Hispal.*, cap. ix.

<sup>8</sup> L. Thorndike, *History of Medieval Europe* (Boston, 1928), c. vii.

<sup>9</sup> Turner, *History of Philosophy* (Boston, 1929), p. 235.

<sup>10</sup> Migne, *Patr. Lat.*, Vol. lxxi, col. 159.

countrymen's ideals from the level of the mere political to the heights of the supernatural. The nation's tribute was paid by the Eighth Council of Toledo in 653 and unanimously re-affirmed by the Fifteenth Council of Toledo thirty-five years later: "The extraordinary doctor, the latest ornament of the Catholic Church, the most learned man of the latter ages, always to be named with reverence, Isidore."<sup>11</sup>

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<sup>11</sup> Catholic Encyclopedia, "St. Isidore of Seville," VIII.

### **THE SHEPHERDESS**

*(St. Catherine of Alexandria)*

*CAMILLUS LILLIE, O.P.*

A Shepherdess she walks before  
And leads by Wisdom's staff the flock  
Of erring sheep into the fold,  
That both might go to sacrifice—  
The Flock and Maid of eighteen years—  
And win alike the crown of gold.

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## SON OF MAN

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MARK BARRON, O.P.

### I

 N spite of, or, more properly, because of the dogmatic definition of the Person of Christ, it is possible to abstract from the Divine nature, and, from time to time, to consider "the Son of Man" as man. Not only is it possible but it is of positive spiritual help and encouragement thus to think of Him Who is like to ourselves in all things, sin excepted.<sup>1</sup> Indeed, it was the great Saint Theresa who at one time regretted her unwarranted neglect of the Sacred Humanity of Christ.

That Man should forget the human in the contemplation of the Divine is not difficult of explanation. In the first rapt study of a painting, the beholder is conscious only of what hangs before him. Only if it should happen to be extinguished is he made aware of the light that illuminates the picture. Similarly, the prospective purchaser of a diamond necklace devotes little or no attention to the lining of the jewel-case. Yet it is that very interior of the case which serves as a background and helps the better to set forth the beauty of the jewels. Lost in wonder at the thought of Who Jesus Christ is and what He did, men sometimes forget His *so* human human nature. Yet it is this very Humanity that makes colorful and attractive the Person of Christ.

That the Son of Man Himself sensed this tendency in human nature seems evident from the very construction of the Gospel story. As Archbishop Goodier, S.J., has pointed out: "He (Christ) has gone out of his way, if we may put it so, to make us feel and know that He is one with ourselves. He preferred always to call Himself the 'Son of Man' and as the writers of the Gospels chose the material for their work He inspired them to choose just such details as emphasized His feeble, human side."<sup>2</sup>

Upon the solid framework of God's own word, reënforced by all that the human mind can hope to know and understand about the In-

<sup>1</sup> *Heb.*, iv., 15.

<sup>2</sup> Goodier, Alban, S.J., *The Meaning Of Life* (New York, 1914), p. 93.

finite, theologian and exegete have compacted the figure of Emmanuel, God with us. The various types of knowledge in Christ, His human and Divine Wills, His domination over human passions: all these and many other considerations that go to make up the Person have been the object of speculation and of ecclesiastical definition. For a true understanding of the God-Man these more abstruse questions are of fundamental importance. However, it is Jesus Christ, a Man among men, Who will excite the curiosity and inflame the loyalty of the "man in the street." Christ's own question: "Whom do men say that the Son of man is?"<sup>3</sup> is echoed by the curiosity of men themselves. What sort of person is this Jesus Christ, anyway? Do you suppose that His system can be made to work? I just wonder what He would do in my case?

In the sense that He recognized and perfectly reconciled in Himself the reality of both the ideal and material orders of being, Jesus Christ may be called a Realist. This Realism of the God-Man has best been expressed by him who was His chosen friend, the Apostle, Saint John. In the second chapter of his Gospel, the disciple whom Jesus loved says of Christ that "He needed not that any should give testimony of man; for He knew what was in man."<sup>4</sup> To this statement the late Father Bede Jarrett, O.P., has added: "for He was Man."<sup>5</sup> From this it follows that Christ fulfilled within Himself and as Exemplar all the perfections of which human nature is capable. His is the most completely rounded character ever known to Man. There have been great saints and leaders, scientists, philosophers and artists, but always they have exemplified some part of which He alone is the whole.

## II

In an examination into the character of the Son of Man there are certain aspects which especially command attention. There was in Him no disproportion between intellect, will and emotions. He possessed a kind of supernatural—but not superhuman—poise, beside which all the merely natural strivings of man must pale. His soul and the body which was its habitation together functioned for a single purpose.

It is of common human experience that after surrender there follows a measure of peace. In their own personal lives men have

<sup>3</sup> *Matth.* xvi, 13.

<sup>4</sup> *John* ii, 25.

<sup>5</sup> Jarrett, Bede, O.P., *Meditations for Layfolk* (London, 1930), p. 31.

recognized and appreciated this fact. Great sinners, harassed by the futility of seeking happiness in their own exaltation, have discovered peace beneath the protecting wings of an understanding God. During His life, Christ knew and manifested that peace which can come only from submission of one's will to that of another and higher Being. "My meat is to do the will of Him that sent Me, that I may perfect His work."<sup>6</sup> Before His death Christ confided this peace to His Apostles with the significant remark: "not as the world giveth, do I give unto you."<sup>7</sup>

There is a popular fallacy according to which Christ is conceived of by the practical-minded as a kind of an idealistic individual Whose theory is impossible of translation into everyday fact. His thought and action cannot possibly appeal to those who constantly rant about "the facts of life." According to them, Christ had no personal strength, and so He could not hope to be a leader of men. Quite the contrary is true. There is no more powerful condemnation of weakness and hypocrisy than that contained in the twenty-third chapter of Saint Matthew's Gospel. Nor was there a more stirring manifestation of righteous human anger than that of His driving the money-changers from the temple. His very silence in the presence of false accusation was dictated by His strength. He spoke only when silence would have been cowardice or a denial of His identity and mission.

The twentieth-century model of the super-man of Friedrich Nietzsche has the strength of a kind of semi-refined brute. To a certain extent he may also be said to have acquired poise in that he has learned to direct all things, including the State and the proletariat to the greater glory of himself and his own personal ambitions. However, it can hardly be said that he possesses yet another characteristic of the God-Man—natural grace.

Defined as "the unconstrained expression of the self-forgetting and kindly mind," grace "is a beautiful way of doing the right thing, in the right way, at the right time, and therefore opens all hearts to its possessor."<sup>8</sup> Sympathy, graciousness and the form of His teaching were the exterior manifestations of this interior and natural quality of grace in Christ.

The power of sympathy in Jesus Christ is best expressed in the simple statement, "And Jesus wept."<sup>9</sup> Although His miracles were evident signs of His Divinity, they were occasioned to no small ex-

<sup>6</sup> John iv, 34.

<sup>7</sup> John xiv, 27.

<sup>8</sup> Cath. Encyclopaedia, "Jesus Christ," viii., 385.

<sup>9</sup> John xi, 35.

tent by His very human sympathy for the needs and desires of others. At Cana He understood the probable embarrassment of the young bridegroom over the failure of his wine. The widow of Naim, the ten lepers, the man blind from his birth, and the cripple at the pool of Bethsaida: all these and countless other incidents aroused His sympathy and inspired Him to manifest His Divine power. His description of the father in the parable of the Prodigal Son is that of an eagerly sympathetic patriarch who is willing to forgive "seventy times seven times." As the most perfect translation of the Godhead in human form,<sup>10</sup> Jesus Christ has given the supreme example of infinite sympathy.

Graciousness is best measured by adversity. Often enough it is easy and convenient for men to be gracious in their dealing with one another. The rub comes in the real or apparent infidelity of a friend, in harsh rebuke or unfeeling neglect. The awful scenes of Christ's Passion were almost diabolically calculated to test His graciousness. He stood the test and succeeded, especially on that night before His death and in the darkness of Gethsemane. To the traitorous kiss of Judas His only response was the gentle rebuke: "Friend, whereto art thou come?"<sup>11</sup>

Jesus Christ was the true man for the ages. The salvation that He wrought and the example that He manifested were for all men. His teaching had a universal application. In the new Law of Love there was to be no system of caste. It was for this reason that there is something truly unique in the form of Christ's teaching. Being possessed of a like human nature, He knew and appreciated the mental capacity of his listeners. His doctrine was from God but He couched it in terms that could be understood by all men. From the wheat and the cockle, the barren fig-tree, the sower and his seed, and the vine He drew lessons of spiritual import for the instruction, not only of the multitudes but also of His Apostles.

#### IV

It is not unlikely that a thoughtful consideration of the personality, thought and action of Jesus Christ will be dismissed with the summary remark, "Well, He was always God." That is very true, but Faith teaches that He was also Man. In all that He does God has a purpose. If He allowed His Only Begotten Son to become Man and to live among men there must have been a reason. Recog-

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<sup>10</sup> Steuart, R. H. J., S.J., *The Inward Vision* (London, 1934), p. 55.

<sup>11</sup> *Matth.* xxvi, 50.

nizing that fact and correlating it with the human nature of Christ, man should pass on to a consideration of his own human nature and its capabilities.

In writing of Mary and her rôle in the redemption of mankind, various Doctors of the Church have compared her to Eve. Through Eve's temptation of Adam, sin entered into the world. Through Mary's conception of Christ, the way was cleared for man's reconciliation to his God. From this there follows a parity between Adam and Christ. Indeed, there exists a tradition to the effect that Adam's body lay buried beneath the cross on Golgotha. More certain, however, is the term *the second Adam* which has been used to designate the Redeemer. Adam and Christ are alike in this, that they shared a common human nature.

May it not be said, then, that in the Sacred Humanity of the Son of God, man can see and understand the beauty of human nature, fresh from the creative Hand of God? Men can never hope entirely to achieve the stature of Christ, even as Man. But, in contemplating and imitating Him they can begin to know their own high vocation.

## EARLY IRISH MONASTIC SCHOOLS

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*ANTONINUS QUINN, O.P.*



F, as Cicero says, "the distinguishing property of man is to search for and follow after truth," then Ireland deserves its repute as the Isle of saints and scholars. Since the advent of Christianity religion and learning in Ireland have never been divorced, for Erin's saints have also been its scholars. The explanation of this fact is simply this, that Ireland's early monasteries were not only homes of sanctity but also institutions of high learning.

Any account of these schools must of necessity start with Saint Patrick. After his escape from captivity in Ireland, he went to France and there received his education in the monastery schools of Marmontier and Lerins. Having experienced the benefits of these schools and having been convinced of their utility, he lost little time upon his return to Ireland in erecting similar institutions. It would seem that the very first of his schools was erected in 450 at Armagh. Others were founded at Noendrum, Louth and Killdare during the fifth century; at Clonfert, Clonard, Clonmacnoise, Arran and Bangor in the sixth; at Glendalough and Lismore in the seventh.

The prevalence of the monastic spirit, the desire for solitude and meditation certainly had much influence upon the existence and the development of the great monastic institutions. But as in many great movements, no determined plan guided the system's growth. Urged on by a love for solitude with its advantages for prayer and study, a holy man withdrew from the world and sought a lonely retreat. As others came to share his lot, more land was needed and some sort of government; and thus a community gradually arose. In this way did Saint Finnian establish Clonard on the banks of the Boyne; Saint Kieran, Clonmacnoise by the waters of the Shannon; while St. Enda did the same on the barren Isles of Arran.

With the exception of those monasteries that adopted the Rule of Saint Columbanus, there was regularly no connection between one monastery and another. Each abbot composed his own rule and at his death the same autonomous character was maintained by the superior elected to succeed him. For a long time the government of the monastery and of the school as well was in the hands of the ab-

bot, but later developments necessitated a division of power, the school being given over to the care of a *druimcli* or principal. On him fell the burden of appointing the instructors, of arranging the studies, and of examining the students.

Pupils usually were recruited from the higher strata of society, but occasionally, when the sons of poor parents desired to acquire a formal education, from the lower classes. The majority of the common people therefore could neither read nor write, but in every small town there were to be found story tellers, poets and wandering bards who instructed their listeners in such a way that there is no exaggeration in stating that "a great body of people in Ireland were well educated."<sup>1</sup> Moreover, men had no monopoly on education. Evidence can be adduced to demonstrate the fact that women also were skilled in the arts and sciences of those days.<sup>2</sup>

As in medieval universities, the number of students in the larger institutions ran into the thousands. Smaller monastic schools generally housed as few as fifty. Venerable Bede records that the Irish monastery of Bangor in Wales was divided into seven parts, none of these divisions containing less than three hundred men.<sup>3</sup> Thus the student body was three thousand strong. Clonard and Clonfort had the same number; St. Molaisse at Devenish had a thousand five hundred, and St. Gobba a thousand. Although the majority of the students were natives of Ireland, yet many of them were from England and the Continent. One account cites the arrival in Ireland of "fleet-loads"<sup>4</sup> of students from Great Britain. In fact, they came in such large numbers that certain sections of a town or city were usually set aside for their use. Armagh in the north was divided into three sections, one of which was known as the "Trian-Saxon" (*the Saxons' Third*) because it housed so many Saxon students.

Life in the schools was not unhappy. A serious desire for knowledge united all the pupils in a spirit of study. They came to acquire an education and suffered no outside interests to distract them. Some of them lived in the homes of people in the neighborhood, others in the monastery or college proper, but by far the greatest number erected huts or cabins near the school. A not uncommon sight was a long row of huts lining the banks of a river

<sup>1</sup> Joyce, P., *A Social History of Ireland*, p. 480.

<sup>2</sup> *Ibid.*, p. 410. Cf. also Hayden and Moonan, *A Short History of the Irish People*, pp. 41 and 82.

<sup>3</sup> Joyce, P., *op. cit.*, 409.

<sup>4</sup> *Ibid.*, p. 414.

across from the church. Many collegiate towns were formed by avenues of students' houses enclosing the monastery.

The problem of providing food, clothing and the necessities of daily existence for so many was adequately cared for. In some cases the poorer students made their way by acting as servants to their richer schoolmates. People living near the monastery cared for a second class called "poor scholars"—those students who came from afar, attracted by the reputation of good teachers and the regularity of a well-conducted school. Their only claim upon the generosity of a teacher and on the public was an ardent love of learning. A third type was the ordinary self-supporting pupil who lived in a hut near the school, divided his time between study and prayer, later became a monk and, after ordination, helped to spread knowledge in foreign lands. From these three groups there sprung the men who labored during the so-called "Dark Ages" in the revival of civilization on the Continent.

Studies were pursued in the open air, such things as spacious lecture halls being totally unknown. The teacher stood on a hillock and addressed his audience. The ardent quest for learning automatically did away with "prizes and cramming for competitive examinations."<sup>5</sup> Books and education were supplied gratis to those unable to pay for them. The studies pursued included literature and science, divinity, the Sacred Scriptures and the Greek and Latin classics. The medium of teaching was Gaelic and Latin. Young students did not have "First Latin Books" as an introduction to the great authors in those days; instead, they started off immediately with the text, following it intently while the teacher read, translated and explained. Quite often—it might be the first case of a now widely-practiced custom—the professors made interlinear translations. Yet "Latin was written and spoken familiarly in the schools, at least among the students of the higher stages," to such an extent that extant manuscripts are a mixture of Gaelic and Latin. The sciences as taught in the schools were limited and imperfect according to our standards, yet Bertran Windell could say they were "remarkably accurate."<sup>6</sup> Arithmetic, geometry, astronomy and geography were the chief subjects. Philosophy, scripture and divinity made up the theological course after the general education in the arts and sciences was completed.

An unbroken tradition of learning in the schools was continued

<sup>5</sup> *Ibid.*, p. 439.

<sup>6</sup> Wendell, Bertran, *Irish Men of Science*, p. 44.

down to the sixteenth century. The monastic centers of education witnessed the ravaging invasions of the Danes, of the Norse, and of the English lasting over a period of more than seven centuries; yet throughout these long years, they maintained the high standard of scholarship set up for them by saintly founders—a thing that cannot be said of contemporary centers of learning in England or on the Continent. Schools started in England never survived long; Canterbury went out of existence when its founders, Theodore and Adrian, died; Jarrow ceased with Bede; while York, most famous of them all, lasted little over fifty years. Erin's schools, on the other hand, endured as a rule until far into the Middle Ages. As late as 1169 it was still necessary to enact legislation for them, for we find Armagh, oldest of the educational centers, converted into a national university for all Ireland and Scotland under the High King Ruadhri. On the Continent the story is slightly different. Most of the schools were founded by Irish missionaries who practically honeycombed Italy, France, Switzerland and Germany with their foundations. As long as Alcuin lived they enjoyed the patronage of Charlemagne, but after his death all the monasteries without exception passed into the hands of the Benedictines. Yet they too maintained the Irish tradition and endured many years.

With regard to the influence of these schools upon the history of the world, they most certainly were the means chosen by Providence to bring about a reawakening of the Christian and Catholic culture. After the fall of Rome and the breaking-up of the purely Roman civilization, the Popes utilized the monks in the work of restoration. This meant that in the North it was largely upon the Irish schools and monasteries that the revival of culture depended. As Christopher Dawson observes: "in the North the Irish monks had begun to combine the monastic life with an active missionary propaganda, both in Britain and Gaul; and Anglo-Saxon monasticism inherited their traditions as well as those of Saint Benedict and Saint Gregory."<sup>7</sup>

Outside of its bearing on the new civilization that arose from the ashes of the decadent Roman culture, Irish influence was perhaps felt most in the field of letters, for it is characteristic of the age that its literature was almost totally that of Schoolmen. "It is the literature of schoolmasters and grammarians, of commentators and homilists."<sup>8</sup>

Yet the strength and importance of the culture fostered by the Schoolmen lies not in its literary productions but in its work of edu-

<sup>7</sup> Dawson, Christopher, *Mediaeval Religion*, p. 12.

<sup>8</sup> *Ibid.*, p. 98.

cating the West; and the schoolmasters of the time are admitted to have been Irish or graduate of Irish schools. In fine—to quote Christopher Dawson again,—“the most striking example of this process (of education) is to be found in Ireland and England, for here it was entirely religious in origin, being wholly due to the work of the monastic schools and missions, owing little or nothing to the social inheritance of the Roman Tradition which was so important in Gaul and Italy and Spain. . . . Consequently in Ireland alone the native culture met the Latin tradition of the Church on relatively equal terms and it was there that a synthesis of the two elements was achieved which resulted in the formation of a vernacular Christian literature and culture.”<sup>10</sup>

\* *Ibid.*, p. 102.

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## THE LAST PURITAN'S TRAGEDY

ARTHUR McINERNEY, O.P.



ROFOUNDLY does Mr. George Santayana diagnose the complicated character of Oliver Alden, "The Last Puritan."<sup>1</sup> "He was the child of an elderly and weary man, and of a thin-spun race; from his mother he got only his bigness and athleticism, which notoriously don't wear well. A moral nature burdened and over-strung, and a critical faculty fearless but helplessly subjective—isn't that the true tragedy of your ultimate puritan?"<sup>2</sup> His puritanism had never been mere timidity or fanaticism or calculated hardness: It was a deep and speculative thing: hatred of all shams, scorn of all mummuries, a bitter merciless pleasure in hard facts."<sup>3</sup>

Mr. Santayana vividly, philosophically, artistically traces this tragedy, "a natural reaction against nature," if one may allow a wide meaning to *natural*. With the flaming torch of his prose he reveals hideous, nightmarish tunnels ending against grim walls, but he fails to lead upwards and out of that maze. Even so, what he has said is so important that it seems altogether worthwhile to touch that tragedy's depths and analyze it positively, though not in equally glowing diction.

This tragedy's nemesis, which today is stalking across world events and world policies as well as across this memoir, is strangely enough *the nature of man*, the violation of which inexorably works ruin. For many have forgotten, ignored, or denied that man is a rational animal and that consequently he must follow the laws of his nature or perish.

Would it be well to set forth those laws and their application, or to show their violations in this puritan youth and then explain what laws were violated? Seemingly, the starkness would be more apparent against a cold silvren background of reason.

Exactly defined, man is a rational animal. Since this definition

<sup>1</sup> Charles Scribner's Sons, New York. Quotations are used with their permission.

<sup>2</sup> *The Last Puritan*, page 602.

<sup>3</sup> *Ibid.*, p. 7.

does not include the supernatural possibilities of man, what is to be drawn out of it will pertain to man as he would have been had he not been raised to a supernatural state. Though such a natural man never existed and never will, his naturalness has a terrible aspect: even cut off from God's grace, man must seek a destiny conformable to his nature's potentialities. That destiny is his complete happiness, which is realizable only by a filling up, an actualizing of all his possible powers. He is as it were a dynamo that is completely accomplishing its purpose only when it is wholly in motion and when all points of contact are perfectly made. His divine spark of rational life must vibrantly be caught up into the highest heavens to glow eternally. This, however, demands the Divine Current of Love, which alone can fully charge man's powers.

With or without this special Divine aid, man's destined happiness rests on a fundamental law, decreed because of his nature and perceived by that same nature; for it has been framed and engraved on his consciousness by the Author of that nature. Unaided by revelation, man worded that law by reading his own heart: "*Good must be done and evil must be avoided.*" The good—that which satiates, fills up brimmingly the longings, the desires of any nature; that which totally perfects it. Evil—whatever destroys, takes away, harms or stunts that nature.

This fundamental law can be further drawn out: Implicitly it decrees that man as an animal must cling to life. He cannot naturally see his very substance destroyed, much less destroy it himself. "Self-preservation is the first law of nature." Implicitly the law decrees that as one of a species he must seek to preserve his kind; he must propagate and educate children. Lastly it decrees that as a *rational* animal he seek to know the truth. For man's highest faculty, his reason, is his to know things as they are, and to know that he knows the true conformity between things and his intellect. All of these obligations entail the reasonable and compelling need of living in common with his fellowmen.

Is it difficult to grasp which of these laws is of supreme moment? Do men sin by dying? By not having children? By not living in community? God forbid. Rather they sin against these laws by ill-regulated and willfully perverted desires and acts concerning these things. But willfully to ignore truth, to blind oneself or others to it, to destroy it maliciously—this is the unnatural crime. For on man's ability to know truth depends his knowledge of his ultimate destiny and the means thereto.

Yet Oliver Alden, "the last puritan," before he is twenty philos-

ophizes: "Your hard boiled moralists were idolaters, worshipping their own fancies and hypnotized by their own words. They had perched at a certain height on the tree of knowledge, had stuck fast at a certain point up the greased pole of virtue. They would climb no farther; and from there they had turned and pecked ferociously at everybody above, invoking their hard, dry reason to discredit all that was beyond their own meagre and cruel morality. But this reason of theirs was just *their* reason, their effort to entrench themselves in their limitations. Not only was such a thing useless and in the end impossible, but perhaps in the moral world there was no single pole, no single tree on which height and depths could be measured like record tides.<sup>4</sup> Perhaps the ways of knowledge were incommensurable. . . . Perhaps the kinds of virtue were divergent too, and incomparable. . . . Who should say which was better? Better in what sense, according to what standard? . . . It was a foolish debate: free and infinite spirit, in a free and infinite world could never stop short at any point and say: This is truly right, this is perfect, this supreme. Perhaps the whole pilgrimage of spirit was the only goal of spirit, the only home of truth.

"But what was he saying? a goal? a home of truth? Was there anything here but chaos and a welter of impulses, a truth composed of illusions, a home of perpetual unrest? If the spirit of life was really free and infinite, what difference could there be between freedom and madness? The whole adventure of existence became no less horrible than enticing: you had to close your eyes, to stifle your reason, in order to take sides somehow and continue to live. But the one thing Oliver could not do was to stifle his reason and close his eyes. How, then, should he go on living?"<sup>5</sup>

A life time and generations of life times are revealed in this moral tempest. This child, begotten of a degenerate father (later a suicide) and of a mother of selfish ice, both of decadent Puritan stock, was given over entirely to the care of a German governess imbued with German naturalistic philosophy. She was kind and affectionate in her way and according to her station, but hopelessly confused and confusing with regard to life. It was she who nurtured him during his tenderest years, was his source of information during his formative years, years without love or understanding. Father and mother were centered in self. After his unloved and unlovely childhood Oliver was free as a young man to travel, to choose com-

<sup>4</sup> Poor lad! He could not see the Tree of Golgatha.

<sup>5</sup> Santayana, *op. cit.*, pp. 318-320.

panions, his schools and subjects, without parental or friendly guidance. Naturally he followed his bent for modern "enlightened" philosophers. Withal he remained naturally good, ever groping for the moral solution to life, "burdened but strong, groping but faithful, desolate but proud."<sup>6</sup>

To the girl who might possibly have saved him he wrote: "Of course I have no authority, but I have sincerity, and what is authority but the sincerity of someone else who lived long ago? There's no real authority except the authority of *things*. We run up against things, we must work with things, we must study things if ever we hope to change them; but apart from the authority of things we are free, and there is no authority but our own reason."

Storm-tossed, neglected lad! who could sing only when inspired; who could not love with your whole being, soul and body! Your life would have been very different had you known the truth of things; had you grasped what your friend, the vicar, meant when he said that you were a "spiritual man." You had the stuff of which saints are made: the heroic will to do good. But you did not know why you should do so. Consuming love never warmed your chilled heart. Poetry never burst from your lips. The truth had not set you free.

Too bad you could not have appreciated one of your father's hints, that poetry has a deeper sense in which it merges with religion. For one great poet must have been thinking of your kind when he wrote: "Many think in the head; but it is thinking in the heart that is most wanted. Theology and philosophy are the soul of truth; but they must be clothed with flesh, to create an organism which can come down and live among men. Therefore Christ became incarnate, to create Christianity. Be it spoken with reverence, a great poet, for example, who is likewise a great thinker, does for truth what Christ did for God, the supreme Truth. And though the world may be loath to admit it, the saint does for truth even more; he gives to truth his own flesh."<sup>7</sup>

Oliver Alden had the soul of a poet and the possibilities of a saint, if he had not been cruelly cut off from the truth. With that intellect of his he too should have been able to take *things*, and truly with that same poet sing *To a Snowflake*:

<sup>6</sup> *Ibid.*, p. 319.

<sup>7</sup> *Ibid.*, p. 499.

<sup>8</sup> Thompson, Francis, "Form and Formalism," *The Works of Francis Thompson*, III., p. 71 (London).

What heart could have thought you?—  
 Past our devial  
 (O filigree petal!)  
 Fashioned so purely,  
 Fragile, surely.

And he could have as truly heard it reply:

God was my shaper . . .  
 He hammered, He wrought me  
 From curled silver vapour . . .  
 Thou couldst not have thought me!

Lest he think this unreasonable, because he had not argued back to God, the Uncaused Cause, he could have sought farther, passing from one finite cause to another until he reached the Infinite Cause of all *things*!

I do not need the skies'  
 Pomp when I would be wise . . .  
 One grass blade in its veins  
 Wisdom's whole flood contains . . .  
 O little blade, now vaunt  
 Thee and be arrogant!  
 Tell the proud sun that he  
 Sweated in shaping thee;  
 Night, that she did unvest  
 Her mooned and argent breast  
 To suckle thee. Heaven fain  
 Yearned over thee in vain,  
 And with wide parent wing  
 Shadowed thee, nested thing,  
 Fed thee and slaved for thy  
 Impotent tyranny.  
 Nature's broad thews bent  
 Meek for thy content . . .  
 Epitomized in thee  
 Was the mystery  
 Which shakes the spheres conjoint—  
 God focussed to a point.  
 All thy fine mouths shout  
 Scorn upon dull-eyed doubt.\*

Even if he sang such thoughts only naturally, he would barely be escaping the censure of St. Paul, who could upbraid absolute pagans: "For the invisible *things* of Him from the creation of the world are clearly seen, being understood by the *things* that are made; His eternal power also, and divinity; so that they are inexcusable."<sup>10</sup>

Better, under competent guidance, he would have recognized that Fashioner Infinite as a law-giver, Whose sway all nature proclaims. To his inquiring search, that freedom he called madness would yield its law, the moral law: the measure of the goodness of

\*Thompson, Francis, *All Flesh*.

<sup>10</sup>Rom., i, 20.

each human act. For such an act is one produced by the co-operation of the *intellect* and the *free will*. He would know that the norm or standard of that act's goodness is, as far as he was concerned, his own conscience; and that this is such a standard because it is a God-given participation of knowledge of the eternal law, in the light of which knowledge all men know what is right and what is wrong—subjectively. He would know that objectively a human act is good or bad because its goodness depends ultimately on its true conformity to the standard set by God Himself. His decree says, "this will bring you to your eternal destiny, this will not." "*Good must be done; evil must be avoided.*" What is good and what is evil He revealed positively that there might be no mistake in a matter so vital as happiness.

A man and a woman lost for us the keen perception of this law. They sinned against it knowingly and freely, involving all of their descendants. As a consequence man's intellect was blinded. (Tragically does Oliver Alden's illustrate how far wrong it can go.) Groping blindly, man went from error to error until God saw fit to restore him to his former estate. To accomplish this more adequately, God became man, became He Whom Oliver did not know: the Christ. While on earth He elaborated His divine law, revealed more fully man's supernatural destiny, and gave him the means to keep that law and to attain his end: God Himself, all-Truth, All-Love.

But all this phase is in the realm of the supernatural, which involves the merciful dispensation of God's generosity, the gifts of Faith, Hope, and Charity. A supernatural structure built on the natural! Nor is this a "double or ambiguous philosophy," for Truth Incarnate confirmed it during His life, in His death, and after His ascension into heaven.

Did you but know Him, Oliver, your query, "But if man's moral nature contradicts the world and runs counter to it ought not that moral nature to be transformed and made harmonious with reality?"<sup>11</sup> would not have been unanswerable. Perhaps then another *thing* would recall that answer:

The red sun,  
A bubble of fire, drops slowly toward the hill  
While a bird prattles that day is done.  
O setting sun!

Thy straight  
Long gearn lies steady on the Cross. Ah me!  
What secret would thy radiant finger show?  
Of thy bright mastership is this the key?  
Is this thy secret, then? And is it woe?

<sup>11</sup> *The Last Puritan*, p. 520.

Resignedly could you re-echo :

Thou art of Him a type memorial.  
Like Him thou hangest in dreadful pomp of blood  
Upon thy western rood.<sup>12</sup>

For Faith (witheld, who knows why?) and things (for you but harsh and merciless "facts") would have brought you unerringly to Him crucified, Who conquered the world by His death. Your tragic death in war-torn France would have been recorded differently. Possibly you too would have cried out :

Even so, O Cross! Thine is the Victory . . .  
While soul, sky and music bleed together  
Let me give thanks even for those griefs in me,  
The restless windward stirrings of whose feathers  
Prove them the brood of immortality.

<sup>12</sup> Thompson, Francis, *Ode to the Setting Sun*.

## CHOICE

*SEBASTIAN CARLSON, O.P.*

### I

Youth saw two visions in the night.

O Lord of Light,

You bid me choose? Then guide me right.

He saw a cottage. Roses fair  
Encircled it and kissed the air

To ecstasy. The sun

His riding done

Had bade young Vesper run

To hang her even lamps, and beckon Darkness on.—

Love stood there waiting at the door,

Desire smiling from her lips

For one who hastened more and more

To seize her eager finger-tips.

She runs to meet him at the garden-gate; anon

What peals of laughter!

Bob and Bess

Scramble after

Dad's caress. . . .

Youth saw the angels bless their home

And consecrate their good-night kiss.

He even saw the God-man come

Because their love resembled His.

## II

Youth saw two visions in the night.  
O God of Might,  
You bade me choose; now give me light!

He saw the cave where Christ was born.  
He watched while to the Child forlorn  
His loved one crept. Their eyes  
Were loud with lies  
And hellish cruelties.

They nailed His hands and feet and spat against His face.  
Youth winced and screamed while Christ was lashed  
With thongs, and writhed in agony;  
Youth felt the knife of one who gashed  
Christ's flesh and shouted gleefully.

*He saw men's faces leer, he felt his Love's disgrace.*  
*God, what pain*  
*To love and know!*  
*'Twere almost gain*  
*To be Thy foe! . . .*

No angel came with strength for Youth  
To watch men crucify the Child.  
No ending to the brutish truth  
Of Hell enthroned and God defiled!

## III

Youth saw two visions in the light.  
O Love so bright,  
Accept my choice:—I choose Thy Night.

## THE "TABULA AUREA" AND ITS COMPILER

RAPHAEL GILLIS, O.P.

### I



HAT does Saint Thomas say about it?" is a common question to be heard whenever questions of Catholic Philosophy and Theology are discussed. And another question logically follows: *Where* is the true doctrine of St. Thomas on this point to be found? Surely the words of the Angelic Doctor himself are most likely and authoritative source of such information. But since he has treated many and diverse subjects, and since his works comprise some thirty or more volumes, recourse to the words of Thomas himself is not always an easy task. Happily, there is at the disposal of the student an invaluable compilation,—the *Index*.

At first glance this great work reminds one strongly of a stock-market report. Abbreviations that mean nothing at all to the uninitiated, word combinations and the like, stagger and even befuddle one. However with the aid of the key accompanying it, the maze of unintelligible words and numbers becomes what it really is, an orderly and concise dictionary to the opinions and principles of Saint Thomas.

The *Index* is the word of Peter of Bergamo, a Dominican theologian of the fifteenth century. In the form in which it is appended to the editions of the *Opera Omnia* of St. Thomas, it is entitled *Tabula Aurea Magistri Petri de Bergamo*, and includes two distinct works, the *Index Universalis*, and the *Concordantia Locorum Doctoris Angelici Quae sibi Invicem Adversari Videntur*.

The first of these, Peter's principal work, the *Index Universalis in Omnia Opera Divi Thomae de Aquino*, was first published at Bologna in 1475. It was an alphabetical summary of all the principal conclusions and principles and theories contained in the works of Saint Thomas. The only Thomistic treatise not indexed was the opusculum, *De Eruditione Principis*. This exclusion was due no doubt to the shadows of doubt which were then being cast upon the authenticity of that treatise.

In the *Index*, each conclusion, theory and principle is arranged alphabetically by its principal word. When there are a number of words absolutely necessary to the proposition, the latter is arranged under each of them to facilitate research. Since some word may be indispensable to a hundred or more propositions, each proposition is

numerically ordered under that essential word. After each proposition, references are given to various places in the works of St. Thomas where it is discussed. These references are minute in detail, and even designate that part of St. Thomas's article which concerns the cited proposition. Beyond this, there is added an intricate system of cross references to particular words of the proposition abstracted from their proper context. The maze of marginal notes in the earlier editions has been done away with simply by omitting them.

In 1478 was published Bergamo's second work, *Concordantia Locorum Doctoris Angelici Quae Sibi Invicem Adversari Videntur*, an attempt to harmonize certain apparently contradictory passages in the texts of St. Thomas by recourse to the latter's own principles. When this work was embodied in the *Tabula Aurea*, after each statement which seemed to be contradicted in another part, there was added "oppositum videtur dicere," with a number of references and a solution of the problem. In later editions this last was eliminated, with an eye, no doubt, to brevity.

Another of Peter's compilations was his *Compendium Sacrae Scripturae*, a list of each text of Sacred Scripture used Saint Thomas. The order followed is that of the Bible itself. Each text is followed by one or more references to the articles in which they are employed as arguments from authority.

Previous to 1570, there existed no complete edition of the works of St. Thomas. After the Council of Trent, Pope Pius V ordered that a universal and corrected edition of those invaluable tracts be made. The commission was given to two Dominicans, Venzenz Guistiani and Thomas Manriquez. To the text of St. Thomas was added the *Commentary* of Cardinal Cajetan, O.P., and the *Tabula Aurea* of Peter of Bergamo. This, the famous *Piana Edition*, was published at Rome in 1570, and has been the source of the later editions, all of which significantly retain the *Tabula Aurea*.

That the work of Peter contains numerous errors cannot be denied. But it must be remembered that its author attacked a task of gigantic proportions and carried it through to such completion that it has not been supplanted in the ensuing four and a half centuries. The very scope of the work accounts for any number of errors, while Peter's desire to cover the slightest minutia was certainly another contributing cause. Much complexity and many of the inaccuracies have been eliminated over a period of editions. The compilation stands as a monument to its author, whose only purpose was "to give help and an incentive to all who wish to perfect themselves in the wholesome, Catholic and veridical doctrine of Aquinas."

## II

To pass from a study of the *Index* to a consideration of the life of its author is like passing from the bustle and confusion of a city to the serenity and calmness of farm and field. For Peter's life was a life of that peace which is found in God.

He was born in the town of Bergamo in Lombardy, in the first quarter of the fifteenth century. His training at home and at school developed the seeds of sanctity in his youthful soul. Thus it was no ordinary candidate who presented himself at the Dominican Convent of Bergamo and sought admission into the Order.

From the very outset of his religious life, Peter was entirely engrossed in the business of striving toward religious perfection. Besides a heart that was entirely directed to God, he possessed magnificent intellectual qualities. His steady development soon raised him above his brothers and he became known to all as a model religious. Father Touron says of him that in a period that was not very progressive, Peter of Bergamo was already considered a model of regular observance and of wisdom; the help and support of reform, the most rigid observer of its laws. Yet, for all his zeal and punctiliousness in religious discipline, he was kind to all, fairly exuding charity and that peace which is not of this world.

He was sent to the University of Bologna to complete his studies. There he received all his degrees with the highest honors. But these shafts of worldly glory failed to dent Peter's profound humility. During this period he set himself about the task that was to prove the major occupation of his life, the study of Thomistic Theology. He studied and meditated upon the thought of the Angelic Doctor and made it so much a part of himself that his students later remarked that he seemed to have the entire synthesis committed to memory.

The striking combination of the intellectual and spiritual in Peter of Bergamo fitted him for the many responsible positions which fell to his lot. Naturally most of his positions were in the professorial field, and while professor of Theology at Bologna, he felt keenly the need for an index to the works of St. Thomas. As we have seen, he took this task upon himself. Moreover, he held the offices of Master of Students and Bachelor of Theology at the Dominican Studium of Bologna, his tenure of office ending in 1476. In these positions he exerted not a little influence upon the spiritual and intellectual lives of his subjects, who give ample proof of the excellence of their training. Blessed Vincent Bandelli and Barthol-

omeow Comatus, both of whom were Master Generals of the Order, were protégés of Peter. Paschal de Burgos, later raised to the episcopacy in Spain, Ambrose of Germany, Paul de Soncina, and Dominic of Flanders, are a few more of the many illustrious Dominicans who flourished under his competent instruction and splendid example.

The labor entailed in the compilation of his works and the responsibilities of his many offices seem to have shattered his physical powers, for in 1476 he retired to the Dominican Convent of Piacenza in his native Lombardy. He died there in 1482.

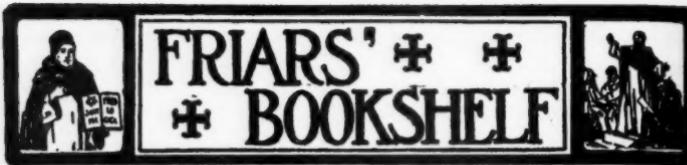
It is to be regretted that the few extant documents dealing with Peter's life give us but few significant facts concerning the life of this truly remarkable Dominican. Of the veneration in which he was held by the people of Piacenza and the surrounding country, however, his biographers have left us a fuller account. Shortly after his death several miraculous cures took place, and these were attributed to Peter's intercession. His tomb in the Chapel of St. Thomas at Piacenza became an accepted place for public vows and here his devotees were wont to honor his memory.

Instead of dying with the years, Peter's hold upon the hearts of the people increased, so much so that a century after his death a solemn translation of his body was made, March 14, 1585. The relics were removed to a more impressive tomb under the main altar of the Church of Piacenza. That miracles continued to be worked at this shrine is attested to by Leander Albert, O.P.

Thus did the name of this model of Dominican life continue in spirit among the people of his native Lombardy. But outside the narrow limits of that region the most that his name suggests to the mind is a remote connection with the works of St. Thomas. Although Samuel Johnson wrote the first dictionary of the English language, his memory might have passed into oblivion had not faithful Boswell immortalized his master. Peter of Bergamo composed the first and greatest dictionary to Thomistic thought, but he was doomed almost to oblivion because his Boswell, if he had one, was mute.

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**In the Likeness of Christ.** By Rev. Edward Leen, C.S.Sp. 361 pp. Sheed & Ward, New York. \$2.50.

Had Father Leen discussed only the causes of spiritual mediocrity this book would have been merely another taunt to the children asking for bread. Although he does not shrink from decrying spiritual atrophy and its causes, the author's consideration of these sordid realities is eclipsed by his comprehensive exposition of Christian asceticism from its groundwork to its turrets. Emphasizing the fundamental idea that imitation of Christ is accomplished by intelligent striving under the influence of grace, Father Leen delineates the process involved in "putting on Christ." This book will be a revelation to the uninstructed and a goad to the indolent in the matter of spiritual expansion.

However it is not without faults. Notable among them are the long cumbrous theological explanations found in many chapters which tend to paralyze the reader's enthusiasm. First among the isolated blemishes is a startling one on page 15. There the author seems to teach that habits of personal sin are transmitted from father to children by generation. On page 59 the explanation on the nature of faith would serve also as a description of the effect produced by the gift of understanding. We detect an unwarranted dogmatism coloring Father Leen's words on the Magi. None of Christ's miracles prove His divinity. A statement to the contrary may be found on page 156. The knowledge that Jesus is God comes not from demonstration but from faith. In our estimation, the author's exposé of Saint Andrew's state of mind prior to our Lord's multiplication of fishes is entirely gratuitous despite the fact that Father Leen employs the psychology of human intercourse to arrive at his conclusion (p. 146). These defects by no means subvert the substantial worth of the book. May our enumeration of them not deter eager souls from tasting the fruit of Father Leen's contemplation. T.M.C.

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**Religions of Mankind.** By Otto Karrer. ix-291 pp. Sheed & Ward. New York. \$—

Catholic apologists of to-day find themselves faced by an urgent if not new problem, in the popular discussions of comparative reli-

gion in current magazines and the supplements of our Sunday papers. The presentation of 'findings' in religious history in the columns of the popular press gives to comparative religion an importance which it has not always had. *Religions of Mankind* is an endeavor to meet this problem, to provide—as the author remarks in his preface—"the standards of valuation which alone can render the study of this material innocuous to Christian Faith."

Roughly, the book may be divided into two sections, the first presenting the *de facto* condition of religion as found among the peoples of history, the second interpreting these facts in the light of the Catholic Faith. In a book of this size, the description of such a vast field as human religion must, of necessity, be sketchy. However, the learned author in arranging his matter, chooses the salient points, such as the notion of God and the prayer of mankind, and so evolves a complete picture of the essentials. The second and more important part of the book is a masterful piece of doctrinal exposition. In the section *A Comparison of Religions*, the author considers the significance of religious comparison and from this shows the uniqueness and supremacy of Christianity (using Christian in the sense of Catholic). The last section, a corollary to the main thesis of the work, draws upon the pronouncements of Councils and Popes to show the actual teaching of the Church—too little known—on revelation and salvation outside the visible Church.

The book is both scholarly and interesting. It deals adequately with a subject that is important in any age, but especially in our own when discussions upon it are so rampant. It is a genuine contribution to Catholic apologetic writings.

F.M.M.

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**The Desert Fathers.** By Helen Waddell. xi-297 pp. Henry Holt and Company, New York. \$2.50.

The ordinary stories which portray the lives led by the early monks who by thousands and tens of thousands made the deserts of the east hum with life, are, to put it mildly, revolting to human nature. Self-mutilation, self-starvation, self-flagellation, every sort of inhumanity to one's self: these are about the only features of eastern monasticism which are generally known. It is a gruesome picture, but not the true one. In this book of translated excerpts from the *Vitae Patrum*, the author shows a very different side of the picture.

Passing by those portions of the extensive original, which deal with "spectacular austerities," Miss Waddell has given us an excellent translation of what she would call "the gentlest stories of the Desert Fathers." As she remarks in her introduction, "The selection

is neither comprehensive nor quintessential: but it represents that part of the Desert teaching most sovereign. . . ." The author assays no defence, yet she defends these early monks in giving us a picture of their lives as they were seen by contemporaries or near contemporaries.

Miss Waddell was eminently suited and well equipped for the task which she understood. The work of translation is one which it would be difficult to surpass. Rendering Latin from a seventeenth century manuscript into the lucid and well chosen English of this book is the accomplishment of a real scholar. The long introduction at the beginning, which almost might be called a classic, together with the shorter introductions to the ten main sections of the book, laden as they are with historical data and sprinkled with the sayings of the Desert Fathers, make of the work much more than a translation. Erudite without being dull, pleasant but not light, this is a book which should not be overlooked by those who enjoy fine writing. F.M.M.

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**Ignatius Loyola.** By Robert Harvey. 273 pp. The Bruce Publishing Co. Milwaukee. \$2.25.

If the reader be a preface-skipper, he might go through this whole book without discovering that the author, Robert Harvey, is a minister of The United Church of Canada, so free from religious bias and so sympathetic is his treatment of St. Ignatius. In this scholarly volume, splendidly conceived, written in able prose and based almost entirely on the original *Vita* of Ribadeneira and Ignatius' own writings, Dr. Harvey has contributed another worthy study to Ignatian literature. What is more he, a non-Catholic, has fathomed the secret of Ignatius and the Jesuits, which Réné Fulop Müller in a much more pretentious work sought for and missed.

One must not look for a chronological study in this life of Ignatius Loyola. The sources were not chosen for that. Harvey is writing of "A General in the Church Militant," and the theme is vigorously martial throughout. After the European scene is set, the soldier is called from human commands to serve under Christ. Two failures follow before persevering recruits enlist. Their manual of discipline is *The Spiritual Exercises*, the fruit of Ignatius's intense retreat at Manresa. The Company of Jesus is then organized and started on its way to Jerusalem, only to find its way to Rome. Rapid expansion comes and—of course—opposition. The battle for the Faith is waged at home and abroad with "The Sagacious Leader" directing all his spiritual combatants on their far flung front.

Very zealous for his client, Dr. Harvey once or twice is extreme

in his criticism of those who, in the beginning, rightly scrutinized Ignatius' work. At a time when faith-destroying heresy was rife and every day bred its own religious novelty, Ignatius was called before the Dominican Inquisitors at Salamanca. To liken them to "the Sanhedrin of Old" is to misrepresent these judges seriously. Learned men and stern of necessity were they, who by Papal command were carrying out the humanly thankless job of the Inquisition. Their endorsement plus the approbation of other Dominicans aided the new Company no little.

A translation of the Bull instituting the Society, a bibliography, an index, and prefaces by Father Joseph Husslein, S.J., (General Editor of The Science and Culture Series) and the author, make the study quite complete.

F.R.

**Rim of Christendom.** By Herbert Eugene Bolton. 644 pp. McMillan Company, New York. \$5.00.

Whoever should venture beyond the horizon of civilization or Christianity is not only an adventurer but also a pioneer. Both pioneer and adventurer is Eusebio Kino, a Jesuit missionary, the subject of Professor Bolton's latest historical work. But more than an adventurer and pioneer does the author depict Father Kino to be. Scholar and zealous apostle as well as a business man and a diplomat was this extraordinary Jesuit during the many years he traversed southern California. Yet despite his greatness in civilizing and Christianizing the Indians, Father Kino has been almost ignored by history until Professor Bolton rescued his fame from a lamentable oblivion. Now, however, his name will be famous wheresoever *Rim Of Christendom* is read.

With a parallel narrative of his own quest for information regarding Father Kino does Professor Bolton reveal the man. With interesting as well as incisive comments does he edit the diaries and letters of the Jesuit, fashioning the whole into a mosaic of arresting details. Through such a method the reader is allowed to understand the grandeur that was once Spain's when she sent forth men such as this gallant Jesuit to conquer the New World. The adequate but cautious efforts of colonizing the English speaking colonies are dulled by the brilliant and epic endeavor of Father Kino and his missionary fellows. This fact Professor Bolton emphasizes continually by his caustic reminders of the transcendent success of Spain in comparison with that of England. Jealously, too, does he guard the impressive panorama of Spanish-American history, as yet unrivaled by another colonizing nation.

Maps, ancient and modern, pictures, adequate bibliography and an useful index add to the scholarly completeness of the book. Doctor Bolton for such profound research and unprejudiced appraisal of Father Kino merits not only the attention but the praise of Catholic scholars. Without his interest in Father Kino, perhaps the Jesuit would still remain but another forgotten man who had fared forth from Spain to conquer a world with the Cross. Now with such a significant volume as *Rim Of Christendom* to challenge the indifference of the world, the heroic and holy man will not be forgotten.

B.L.

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**Ellen Ewing, Wife of Gen. Sherman.** By Anna McAllister. 379 pp. Benziger Bros., New York. \$3.50.

To the descendants of Hugh Boyle, an exiled patriot from Donegal, God granted the great blessing of maintaining in a Protestant country the faith of the Irish in its pristine vigor. Maria, the daughter of Hugh, married Protestant Thomas Ewing to whom she bore six staunchly Catholic children. The staunchest Catholic of Maria's family married William T. Sherman and became the mother of eight more staunch Catholics. Senator Ewing and General Sherman both received the gift of faith on their death beds. Ellen Ewing like her mother before her was first, last and always a Catholic, and this is the dominant note struck by Miss McAllister's book. A sentence from one of Ellen's letters to her mother during the Knownothing agitation of 1855 in California where the Shermans were then living is illustrative of Ellen Ewing's philosophy of life: "The stronger their prejudice the more I boast of being Irish,—and a thorough Catholic; the more I pride myself upon my descent and thank God for the Faith which the Irish have kept inviolate through so many years of suffering and privation."

Miss McAllister's study of this "valiant woman" is sympathetic and scholarly. Although it is not as cleverly written as the biography of Ellen Ewing's husband done a few years ago by Lloyd Lewis, it is, because of its strict adherence to source material, much more authoritative. The biographer, allows the characters in this drama of life to speak for themselves. More than half the book is in the form of direct quotation from letters. The writer assumes the rôle of director of the play, stepping to the footlights only occasionally to describe the scene, to bridge gaps in the narrative, or to interpret some of the speeches. From the sketch emerges the sublime figure of a woman who for greatness of soul has hardly a peer in the whole course of American history.

R.M.C.

**Psychology In Questions And Answers.** By Hilarion Duerk, O.F.M. 225 pp. P. J. Kenedy & Sons, New York. \$1.50.

Today numerous books are being published, the contents of which belie their titles. They are ambitiously called Psychologies, but throughout their pages the soul is never mentioned. Oftentimes its existence is even denied. Man's soul and supernatural life are thrown over in favor of rank materialism. The freedom of the will is styled a myth: we follow the strongest motive. Our behavior is not rational, but is dependent upon stimuli and conditioned reflexes.

The only antidote to such intellectual poison is the reaffirmation of the truth. This Fr. Duerk does admirably in a work that is intended primarily as an introductory text book for use in high schools. All readers however will also find it profitable reading.

Fr. Duerk has covered the essentials of Rational and Experimental Psychology in a brief yet far from superficial manner. This vast field of knowledge is reduced to the minimum in a way that be-speaks an eminent pedagogue. His answers are clear and reasonably brief; and when occasion demands, a short treatment of moral matters is given. Teachers will be delighted with his complete and clear-cut divisions of the various chapters and with the Index and Test of Psychological Knowledge.

When the time of second printing arrives, perhaps the author will heed these two suggestions: the substitution of "cognitive act" for "mental act of an animal," and secondly, this more fundamental answer to the question concerning the origin of the soul—"not from the parents, because the material cannot give rise to the spiritual."

J.J.M.

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**Summa Theologias Moralis ad Mentem D. Thomas et ad Normam Iuris Novi.** By B. H. Merkelbach, O.P. Revised edition. Tome I (777 pp.), Tome II (1030 pp.) (Desclés de Brouwer & Cie, Paris).

That there is no dearth of good manuals of moral theology Fr. Merkelbach admits, but it is the aim of his work to follow consistently the doctrine and principles of St. Thomas. The author tries to keep his work on the highest scientific plane in order to aid students in bridging the chasm which separates speculative and practical theology. Those students who lament, "It's not in the books," should certainly find in these two volumes the answer to their wail. If the solution of some particular case is not mentioned it is assuredly not far away from the principles formulated and explained. The author makes use of the three canonized methods, the positive, the scholastic and the casuistic but emphasizes the scholastic. He has

omitted confusing references to the Roman code and cites instead the *ius gallicum* which he claims is the exemplar of most modern civil legislation. In keeping with his desire to help students acquire a scientific knowledge he cites at the beginning of each tract the principal works and the exact places where St. Thomas treats the subject under consideration. Copious quotations from St. Thomas and abundant references and quotations from renowned theologians add their value to the merits of the work.

The author reserves for his third volume the matter dealing with the sacraments. In the first volume he considers beatitude; human acts; conscience; law, eternal, natural, human and civil, divine and ecclesiastical; sins in general; and habits and virtues in general. In a section entitled *Theologia Moralis Specialis* he takes up the three theological virtues of faith, hope and charity. The second volume continues with the moral virtues, prudence, justice, fortitude and temperance. The order and method of treating the cardinal virtues deserves special commendation. The author considers each virtue, the virtues commonly allied with it and also the vices opposed to it. He adds a treatise on the precepts and gifts of the Holy Ghost which corresponds to the virtue, in the manner of St. Thomas' *Summa Theologica*. There is ample and detailed material on the cardinal virtues. Over five hundred pages are devoted to justice. This plan will meet the approval of anyone acquainted with the *Summa*. Many practical helps to confessors and directors of souls in analysing and diagnosing dispositions and in prescribing remedies for the penitent are offered the reader, convincing him of the reliability and profundity of the Thomistic method. It furthermore justifies the author in his plan of arrangement. There is an alphabetical index to each volume and an analytical index which prove useful. The format is attractive and inviting.

J.C.D.P.

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**Readings in the Philosophy of Education.** By Edward A. Fitzpatrick, Ph.D. D. Appleton-Century Co., New York. 807 pp. \$3.50.

This book might well be called monumental. It is by far one of the most complete and thorough educational publications that have appeared in English in recent years.

The use of the word "Readings" in the title is apt to mislead, for it gives an impression of cursory delvings into the literature of Education and a resultant compilation of quotations meant more for leisurely perusal than for studious and diligent examination. But on the contrary, Professor Fitzpatrick, for over a decade actively engaged in lecturing on the subject, set himself a serious and laudable

end when he began the assembling and construction of his book. In his own words: "The collection of excerpts in this book is no mere potpourri. Underlying the material is a very definite organization, based on careful analysis of the nature of education, the educational process viewed statically and dynamically, the relation of the fundamental social institutions to education, and the relation of educational organization to educational purpose."

The author has made a novel and at the same time a very commendable departure from accepted procedure, inasmuch as he has sought and chosen material not only from pedagogical writings but from purely literary works as well. When one realizes that there are represented close to three hundred writers, philosophers, scientists, essayists, novelists, legislators—men of the past and men of the present—then one can understand the painstaking scholarliness of Professor Fitzpatrick. He has included Biblical quotations, excerpts from the Encyclicals of Pius XI, many of his own writings; and throughout the volume there is always present to the mind of the reader the fact that Religion is intimately connected with the philosophy and theory of education.

Non-Catholic sources have been utilized more so even than Catholic sources. Wherever the author found grist for his mill, carefully and honestly he used it.

For undergraduate work *Readings in the Philosophy of Education* is rather advanced, but it would serve as a splendid reference book if used by undergraduate according to the advice of his instructors. This applies to students in all branches of Education, for Professor Fitzpatrick's volume treats of every conceivable aspect of the subject.

To professors and teachers busy in classroom and lecture hall, this latest addition to the Century Catholic College Texts will be an invaluable aid and, it is safe to add, an inspiration. P.M.H.

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**God and Mammon.** By Francois Mauriac. 104 pp. Sheed & Ward, New York. \$1.00.

"You cannot serve God and mammon." If modern civilization may be said to be wasting away, it is due in no small measure to its failure to appreciate the deeper significance of this first principle of the Christian life, indeed, of all normal human life. Paradoxically enough, neither the Communist nor the Catholic will deny Christ's statement. To the Communist there is no God. To the Catholic both God and Mammon exist; but there is an infinite distance between them.

In this latest addition to the "Essays in Order" Francois Mauriac has undertaken a discussion of the question from the point of view of the writer of fiction. The Church's philosophy of life has ever been one of stern common sense. While always maintaining the primacy of God in human affairs, she has recognized the place of Mammon in the scene of things. Upon this solid basis M. Mauriac takes his stand and, as a result, his work is one of deep and honest thought, fortified by living experience.

It is this last element of personal experience which makes M. Mauriac's little book especially valuable. Too often, sound basic principles have been clothed in language that is over-objective and abstract. As a consequence their truth and the lessons which they are meant to teach are never learned. The author is aware of all the difficulties, moral and aesthetic, which present themselves to the earnest and sincere writer of fiction. His answers are those of a Catholic whose Faith is living and informed and of an artist who understands and appreciates his vocation and the responsibility which it entails.

Although its author does not say so in so many words, *God and Mammon* can serve as a most excellent handbook for the writing of the Catholic Novel. Too often, the earnest and avowed writer of Catholic fiction has sought to leave Mammon out of the picture entirely or depicted him in exaggerated colors. The result has been something altogether foreign to the experience of even the best of men. A study of the author's remarks on the morality of the novel and of its creator should help to allay such mistakes in the future.

Francois Mauriac has given us a sincere and open-minded discussion of a much-mooted question. If, at times, he says some things which are not so pleasant, it is to be remembered that Truth is sometimes bitter,—but always reasonable.

M.M.B.

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**General Principles of Play Direction.** By Gilmor Brown and Alice Garwood. 177 pp. Samuel French, New York. \$2.00.

To the inexperienced director this book offers invaluable information, while it will certainly interest the experienced, since it gives some new approaches to more difficult points of direction. From his years of experience Gilmor Brown, along with Alice Garwood, gives a comprehensive treatment of the all important fundamentals of play direction, fundamentals applicable to any given problem.

The book starts from what might be called a blackout, then goes on to build up its stage until brilliantly lighted—all the lighting balanced and harmonized. The important subject of speech is summarily treated. What is said, however, deserves close attention. The sixth

chapter on "The Stage Picture" is excellent, and the three appendices are as important to the beginner as the book itself.

Though there are innumerable books on the same subject, the inexperienced director cannot afford to neglect this concise presentation nor can one interpretative artist ignore the technique of another. The playgoer and the dabbler in theatrical art will be pleased with the book too, for here they will find the director hard at work preparing the finishing productions they enjoy. Lastly, within these same pages, they will find an uncommon appreciation of the gap between foot-lights and the first row.

R.H.A.

**The Catholic Church on the Kentucky Frontier.** By Sr. M. Ramona Mattingly. viii-235 pp. Catholic University, Washington, D.C., A dissertation.

Sister Ramona's dissertation, like other works in the Catholic University's Studies in American Church History, is well done. The author had to do a vast amount of reading, yet spared no pains in original research. Even in such a well-worked field as Kentucky Catholic history, Sister Ramona makes use of heretofore unused documents. On this point it is worthy to note that the document, printed in the Appendix (pp. 214 ff.), definitely clears up the date of the ordination of Guy Chabrat, the first to be elevated to the priesthood in Kentucky. Spalding erroneously reported the date as Christmas Day, 1811. All other writers on early Kentucky history, with the exception of O'Daniel, followed Spalding. O'Daniel, on the strength of a letter from Flaget to Carroll, placed the date as December 21, but later writers have ignored the correction. The document Sister Ramona here brings to light for the first time, taken in conjunction with Flaget's letter, settles the matter for all time.

In connection with this document, the Journal of the Seminary of St. Thomas, Sister Ramona writes on page 141:

With the coming of the Dominicans the controversy [on dancing] was renewed and the matter was never settled in the early period. It is interesting to note that it formed one of the subjects of discussion at the first clerical conference held after Bishop Flaget's arrival and that in great measure the stand of Fathers Badin and Nerinckx was upheld.

This brings to mind a letter which Rev. Francis P. Kenrick (later Bishop of Philadelphia and Archbishop of Baltimore) wrote to Propaganda shortly after he reached Kentucky. While lauding Bishop Flaget's holiness of life, he questions the theology of the absolute prohibition of dancing. There are still living in St. Rose's parish, Washington County, Kentucky, old people who tell how years later, when the diocesan regulation ceased to bind, people from the surrounding parishes flocked there for confession after having attended a dance.

R.M.C.

## DIGEST OF RECENT BOOKS

All roads, it is said, lead to Rome, yet not all are smooth highways. Born Catholics alone have the ease of The Appian Way. Converts have to build their own approaches, often through forests and swamps of uncertainty. **The Gracious Years**, by M. P. Hillard, a conversion story told through the retrospect of a quarter century, gives the author's steps from the Anglican church to Catholicity. Neither attacks from without, nor coldness from Catholics within the fold, have shaken her. If Newman be too intellectual, Chesterton too profound, or Lunn too sharp, this simple work may point the way for other earnest Anglicans to follow the author's lead. (St. Anthony Guild Press, Paterson, N. J., \$1.50).

A new, cheap edition of the **Catholic Sunday Missal** by Rev. C. J. Callan, O.P., and J. A. McHugh, O.P., has been issued. It has been designed to meet the needs of the laity who have been kept from the use of missals by their prohibitive cost. It is complete, and in addition contains a list of every feast that will supplant Sunday Masses until 1940. It will be found of great utility in the training of children in liturgical ceremonies and practices. (P. J. Kenedy & Sons, 12 Barclay St., New York, N. Y., \$0.20.)

**De Quibus Notionibus Sacram Liturgiam Resipientibus** is the first part of **De Sacris Functionibus** by Aloisius Moretti. It is not a general treatise on the sacred liturgy but rather a ceremonial containing the most recent decrees of the Sacred Congregation of Rites concerning the sacraments, sacramentals, churches, altars, sacred music, images, etc. It is hoped that this, the first of seven volumes, will find a place in every clerical library.

In this work **Infernus**, Fr. Thomas Villanova Gerster A. Zeil, O.M.Cap., gives us a thorough treatise on the doctrine of Hell. Throughout the entire work the author not only cites St. Bonaventure, from whom he draws heavily, but also gives us the teachings of the Fathers and other theologians, pointing out wherein they agree or disagree with St. Bonaventure. The scope of the work is complete. Beginning with the existence of Hell, he treats in succeeding sections questions of place, subjects, pains, eternity of Hell and lastly of the condition of the damned in reference to the operations of their wills and intellects. Though some difficulties are not fully solved, yet Fr. Gerster A. Zeil has given us what it is safe to say is the doctrine of the Church. (Marii E. Marietti, Torino, Italy, L. 7.)

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**PAMPHLETS:** From *Our Sunday Visitor Press* come **My Conversion**, by M. T. Krouse, a consideration of the trials and difficulties besetting converts; **Christ's Last Words From The Cross**, by Rev. J. G. Tremino, M.S.S., a translation of seven sermons upon the words of our Saviour; **A Martyr To The Seal Of Confession**, by Rev. F. E. Benz and J. S. Gibbons, a short account of St. John Nepomucene by the editors of the *Catholic Boy*; **Lent And Its Observance**, by Rev. J. J. McAndrew, an explanation of the ceremonies and practices of Lent; **Novena For The Feast Of Pentecost**, by Sister M. Catherine, S.N.D., prayers and meditations in honor of the Holy Ghost; **The Traveler's Guardian**, by Rev. F. E. Benz and J. S. Gibbons, a short account of the life of St. Christopher; **Prophets Of Decadence**, the sermons of Cardinal Hayes condemning Birth Control; **Lessons To Be Learned From Persecutions**, by Rev. P. J. Schmid, reflections upon the sufferings of the Church and her children at the present day and in the past; **St. Patrick**, by Rev. J. A. O'Brien, the story of the spiritual significance of the labors of St. Patrick; **The Converted Jew**, by Rev.

F. T. Hoeger, C.S.Sp., a life of the founder of the Holy Ghost Congregation; **For Better—For Worse** by Rev. E. Schmiedeler, O.S.B., reflections upon the causes of a happy married life; **The Catholic Mother**, by Rev. E. P. Murphy, S.J., a discussion of the place and obligations of mothers in modern life; **Constitution Of The United States**, by J. A. Vaughan, S.J., an inquiry into the principles upon which American democracy is based (each of the above costs ten cents); **Faith Of Your Fathers**, by Rev. L. A. Scheetz, a summary of the reasonableness of Catholic doctrines (\$0.50). **Catholic Action Handbook** by J. Will, S.J., is a succinct explanation of the purpose, problems, and methods of Catholic Action (J. Wagner, New York, \$0.50). **Broadcasting Your Talks**, by O'Brien Atkinson, indicates the method and directions to be followed in the presentation of doctrine on the air or upon the Evidence Guild platform (America Press, New York, \$0.25). **The Seraphic Youth**, is a manual for the members and directors of this fraternity, outlining its formation and operation (Third Order Bureau, Detroit, Mich., \$0.50). **The Breviary And The Laity**, by Rev. R. Hoornaert, introduces the laity to the use of the Breviary and indicates the spiritual advantages to be derived therefrom (Liturgical Press, Collegeville, Minn., \$0.35). **Peace Action Of Pope Benedict XV**, by F. R. Von Lama, is an extract translated from the German, summarizing the activity of the late Pontiff in the interest of peace (Catholic Association For International Peace, Washington, D. C., \$0.10). **Early Franciscans In Florida**, by Rev. M. Geiger, O.F.M., recounts the parts played by the Franciscans in the early Spanish colonial ventures (St. Anthony Guild Press, Patterson, N. J., \$0.25). **Practical Helps To The Recitation Of The Divine Office**, by F. B. Vanholme, S.S.E., reduces to a brief synopsis the method of reciting the canonical hours (Frederick Pustet Co., New York, N. Y., \$0.25).

In an effort to bring before the reading public its outstanding authors, the Sheed & Ward Co., 63 Fifth Ave., New York City, has issued the first of a series entitled the Sheed & Ward Samplers. In this series are found excerpts from the works of Christopher Dawson, Alfred Noyes, Msgr. F. Sheen, Ross Hoffman, G. K. Chesterton, J. Maritain. The purpose of the series is "to present what is fundamental in each author's thought." Each of the Samplers costs twenty-five cents.

**BOOKS RECEIVED:** From Samuel French, Inc., New York: **Old Love Letters** by Bronson Howard (\$0.35); **The Sap Runs High** by H. T. Porter and A. H. White (\$0.75); **The Rose Of The Rancho** by David Belasco and R. W. Tully (\$0.75); **Achilles Had a Heel and Tapestry in Gray** by Martin Flavin (\$2.00); **Parker's New Monologues** by M. M. Parker (\$1.50). From Marietti, Turin, Italy: **Ordo Divini Oficii Recitandi** (L. 2.50).

**DEVOTIONAL: Ascerticae et Mysticae Summa** is a Latin translation of the Spanish of R. P. Crisogono, O.C.D., wherein the author professes to follow the doctrine of Saint John of the Cross and Saint Teresa: there are two specifically different ways, the ascetical and the mystical, which lead to perfection, according as the gifts of the Holy Spirit operate in a human or a superhuman way. All souls are called to the perfection of the ascetical way; the mystical way requires a special call. Each way has three periods, the purgative, the illuminative and the unitive. Acquired contemplation is proper to the unitive period of the ascetical way. The "night of the senses" divides the purgative and illuminative periods of the mystical way, the "night of the spirit" doing the same for the illuminative and unitive ways. The book closes with an historical summary. (Marii E. Marietti, Torino, Italy. L. 10.)

The recent canonization of the Jesuit Martyrs of North America has

focussed the attention of the Catholic world upon them. It is with one of these that **The Saint Of The Wilderness** by J. J. Birch, Ps.D., is concerned. It narrates the life of St. Isaac Jogues. The courage displayed by this saintly missioner during his captivity alone would merit a place in the hearts of all who admire strength; but added to this was the zeal of the apostle. To present these qualities is the burden of this book. (Benziger Bros., New York, N. Y., \$2.00.)

The revision of the fifth and tenth volumes of Alban Butler's **Lives Of The Saints** has been completed by Rev. Herbert Thurston, S.J., and Miss Norah Lesson. They include all the feasts for the months of May and October. Over and above the saints mentioned in the original work of Butler, the present editors have added more than a hundred others. In order to secure a greater number of subjects some changes were necessary, but the original work of Butler remains unchanged. (P. J. Kenedy & Sons, 12 Barclay St., New York, N. Y., \$2.75.)

In seven articles—in general, essence, subject, obligation of receiving and of ministering, repetition, effects, **Sacramentum Extremae Unctionis** by Rev. G. a Zeil, O.M.Cap., briefly and clearly summarizes the common teaching of theologians on Extreme Unction, and compares it with the teaching of St. Bonaventure. Discounting his early opinion—which he later repudiated—that the sacrament was instituted by the Holy Ghost and promulgated by the Apostles, St. Bonaventure differs from the common doctrine only with regard to the effects. "The remission of venial sins," he says, "is mediate, i.e., through the excitation of the sick person to acts of love, devotion, penance, etc." And the restoration of bodily health he ascribes to the redundancy on the body of spiritual comfort. (Marii E. Marietti, Torino, Italy. L.4.)

The object of the author of **The Dust Of Her Sandals**, Sister M. Bernarda, B.V.M., is to portray the heroic reformer of the Carmelite Order, St. Teresa of Avila, in her small deeds, most of which seem to have escaped her many and more ambitious biographers. The book is made up of a series of unpretentious sketches centered about this great saint. By deft touches which suggest rather than explain, the reader is given an original and interesting biography which may be read with profit and edification. (Benziger Bros., New York, N. Y., \$2.00.)

To insure a more complete understanding of the Liturgy, two new editions of well known missals have been issued. These are the **Brepols Roman Missal** by the C. Wilderman Co., New York, and the **St. Andrew Daily Missal** by E. Lohman Co., St. Paul, Minn. All unnecessary explanations and parts of the liturgy which have no direct connection with the readers have been eliminated. The bindings are sturdy and the type is clear. The prices vary but are well within the range of all.



# CLOISTER CHRONICLE



## ST. JOSEPH'S PROVINCE

### Cloister Sympathy

Brother Justin

The Fathers and Brothers of St. Joseph's Province extend their prayers and sympathy to the Rev. T. F. Conlon, O.P., on the death of his father; to the Rev. Brother Fabian Mulhern, O.P., on the death of his father; to the Rev. Rourke, O.P., on the death of his mother.

The Rev. E. L. Phillips, O.P., of Holy Rosary in Hawthorne, N. Y., represented the Order at the funeral services of the Most Rev. William Turner, Bishop of Buffalo.

### Our Visitors

Mr. Robert Walker, a graduate of the Engineering Department of the Catholic University, gave an illustrated lecture on Ocean Fishing at the Dominican College, Ocean City, Md., June 21.

On St. Dominic's Day, Dominican College was host to Captain Grey of Fenwick Island Light House in Delaware and to three members of the Fenwick Island Coast Guard.

### Inter-Cloistral Changes

Since our last issue the Very Rev. W. D. Marrin, O.P., has been elected Prior of St. Dominic's Priory in Washington, D. C. Rev. John J. Dillon, O.P., has been appointed President of Providence College. Very Rev. James Albridge, O.P., has been appointed pastor of St. Thomas Church, Zanesville, Ohio.

The following transfers of Fathers have also been made: the Rev. E. L. Spence, O.P., to Holy Name, Philadelphia, Pa.; the Rev. W. J. Cummins, O.P., to Holy Name, Valhalla, N. Y.; the Rev. J. R. Caien, O.P., to St. Dominic's, Detroit; the Rev. L. V. F. Kienberger, O.P., to the Western Mission Band (residence at St. Pius', Chicago); the Rev. W. A. O'Connell, O.P., to the Eastern Mission Band; the Rev. A. B. Dionne, O.P., to Sacred Heart, Jersey City, N. J.; the Rev. L. C. McCarthy, O.P., to St. Mary's, New Haven, Conn.; the Rev. J. S. Kennedy, O.P., to the Western Mission Band; the Rev. A. P. McEvoy, O.P., to the Central Mission Band; the Rev. J. H. Hartnett, O.P., to St. Pius', Providence, R. I.; the Rev. J. A. Driscoll, O.P., to St. Joseph's, Somerset, O.; the Rev. J. C. Kearney, O.P., to Immaculate Conception Convent, Washington, D. C.; the Rev. T. D. Gilligan, O.P., to the Eastern Mission Band; the Rev. R. M. McDermott, O.P., to St. Pius', Chicago; the Rev. A. B. Cote, O.P., to Fenwick High School, Oak Park, Ill.; the Rev. W. E. Heary, O.P., to the Eastern Mission Band; the Rev. A. C. Tierney, O.P., to Sacred Heart, Jersey City, N. J.; the Rev. S. B. Campbell, O.P., to St. Patrick's, Columbus, O.; the Rev. R. G. Quinn, O.P., to Providence College, Providence, R. I.; the Rev. P. A. Elmen, O.P., to St. Thomas Aquinas', Cincinnati, O.; the Rev. C. A. Hannon, O.P., to St. Dominic's, Youngstown, O.; the Rev. C. V. Fennell, O.P., to the Holy Name Journal; the Rev. A. H. Neal, O.P., to the Eastern Mission Band; the Rev. V. M. Raetz, O.P., to St. Catherine's, New

York City; the Rev. R. D. Reilly, O.P., to Providence College, Providence, R. I.; the Rev. H. J. Hoppe, O.P., to St. Vincent Ferrer's, New York City; the Rev. L. M. Osbourn, O.P., to Holy Name Province in California; the Rev. C. A. Musselman, O.P., to St. Rose, Springfield, Ky.; the Rev. M. L. Novacki, O.P., to St. Vincent Ferrer's, New York City; the Rev. G. C. McGregor, O.P., to Fenwick High School, Oak Park, Ill.; the Rev. B. H. Scheerer, O.P., to St. Rose, Springfield, Ky.; the Rev. W. T. Condon, O.P., to Bl. Martin de Porres Mission, Columbia, So. Carolina; the Rev. W. A. Sullivan, O.P., to St. Dominic's, Washington, D. C.; the Rev. P. F. Nash, O.P., to St. Vincent Ferrer's, New York City; the Revs. J. B. Sheridan, O.P., A. L. Scheerer, O.P., and D. F. Anderson, O.P., to St. Rose, Springfield, Ky.; the Rev. T. J. Smith, O.P., to Great Bend, Kansas; the Rev. J. C. Della Penta, O.P., to Holy Name Province, California; the Revs. H. D. Schneider, O.P., J. J. Dwyer, O.P., and J. E. Hyde, O.P., to St. Rose, Springfield, Ky.; the Rev. W. P. Alger, O.P., to Aquinas College High School, Columbus, O.; the Rev. E. L. Hunt, O.P., to Providence College, Providence, R. I.; the Rev. F. D. Alwaise, O.P., to Holy Rosary, Minneapolis, Minn.; the Rev. J. J. McLaury, O.P., to River Forest, Ill.

**Progress** On September 28th at the National Shrine of the Immaculate Conception, the Most Rev. John M. McNamara, D.D., Auxiliary Bishop of the Archdiocese of Baltimore, ordained the following Rev. Brothers to the diaconate: Robert Barron, Benedict Heary, John Gaines, Jerome Bresnahan, Camillus Lillie, Gabriel Schneider, Luke Schneider, William Curran, Regis Ahern, Patrick Roney, Hilary McGinley, Andrew Fleming, Donald McMahon, Matthias Cain, Quintin Goldrick, Aloysius Segren, Sebastian Carlson, Arthur McInerney, Christopher Pino, Bartholomew Schaller, Maurice Conlon, Antoninus Quinn, Raphael Gillis, Victor Dwyer, Anselm Abbott, Fabian Mulhern, Marcellus McGowan, Urban Corigliano, Paschal Shaffer, Hugh Scola, Brendan Larnen, and Edgar Schnell.

On September 27 and 28, the following Reverend Brothers received tonsure and were ordained to the four minor orders: Jordan Minichiello, Clement Nagle, Timothy Shea, Augustine Carroll, Joseph Molloy, Gregory McDonald, Aquinas Arend, Thaddeus Carrigan, Xavier Strenkert, Albert Hogan, Bernard Mulgrew, Hubert Albertson, Edward Casey, David Balla, Matthew Breen, Eugene Madden, Leo Regan, Raymond Vivier, Philip Hyland, Norbert Wendell, Bertrand Nieser, Mark Barron, Gerard Joubert, Mannes O'Beirne, Damian Martineau, Paulinus Kenny, Hyacinth Roth, Alphonsus Turzick, Edward Dominic Fenwick, Fidelis Gilsean, Felix Ryan, Adrian McGee, Chrysostom McDonald, Lewis Anthony Springman, Cornelius O'Connor, Celestine Taylor, Alexius Snider, Arnold Morrison, Frederick Walter, Louis Hinnebusch, Valerian Reichart, Ambrose Fitzpatrick, Paul Francis Small, Pius Wilson and Flavian Reilly.

The retreat for the students preparatory to Solemn Profession was preached by the Rev. C. A. Drexelius, O.P., at St. Joseph Priory, Somerset, Ohio, July 24-August 2. On August 16, the following Reverend Brothers made solemn profession into the hands of the Very Rev. J. B. Sheehan, O.P., Subprior: Dominic Nealy, Paul Doyle, Charles O'Connell, Richard McAvey, Anthony Norton, Miles Bond, John Francis Connell, Henry O'Callahan, Michael James Clancy, James Sullivan, Stephen McCormack, Lawrence Creahan, Reginald Herlihy, John Dominic Skalko, Gerald Crombie, Vincent Ferrer Clancy, Edmund Connolly, Martin McDonald, Peter Farrell, Boniface Halton, Ferren Smith, Bonaventure Crowley, Henry Suso Hamel, Nicholas Hamilton, Berchmans Finnin, Kieran O'Regan, Louis Bertrand Hanley, George Holl, Bernardine Quirk, Justin Rourke, Joachim Murphy.

The Reception and Profession retreat at St. Rose Priory, Springfield, Kentucky, was preached by the Rev. B. C. Murray, O.P., of St. Louis Bertrand Priory of Louisville, Kentucky. On the Feast of St. Joachim, August 16, the following Reverend Brothers made their simple Profession at St. Rose Priory, Springfield, Kentucky: the Rev. John McIsaac, Justin Dillon, Gerald Masterson, Victor Nadeau, Peter Craig, Dominic Brady, Michael Dempsey, Eugene Kleug, John Dominic Hyland, George Forquer, Anthony Ballard, Leonard Curtis, Joachim Hagan, Stephen Redmond, Bede VanBuren, Charles Hayes, Joseph Ryan. Very Rev. Wm. Owens, O.P., received the professions. On the day after their Profession these young men went to the House of Studies in River Forest, with the exception of the Reverend J. J. McIsaac, O.P., who reported at the Dominican House of Studies in Washington.

For the first time in thirty-one years, a native son of the venerable Dominican parish in Louisville has been ordained a priest of the Dominican Order. The newly ordained, the Rev. J. L. Kilkenny, O.P., celebrated his first Solemn Mass on June 14, assisted by the Very Reverend P. R. Carroll, O.P., and R. G. Lyons, O.P., Prior and Subprior of St. Louis Bertrand's Convent. The sermon was preached by the Rev. J. R. O'Connor, O.P.

The following Brothers received the Habit from the hands of the Very Reverend William Owens, O.P., Prior, on the feast of the Assumption, August 15: Brother Jerome, formerly Mr. Brendan J. McMullen, B.A., from Far Rockaway, N.Y.; Brother Martin, Mr. John F. Scannell, B.A., from Hyde Park, Mass.; Brother Thaddeus, Mr. Edward F. Lawton, B.A., from Charlestown, Mass.; Brother John, Mr. Edmund V. Way, B.A., from Providence, R.I.; Brother Maurice, Mr. Paul George Robbellard, from Providence, R. I.; Brother William, Mr. Arthur L. Duprey, B.A., from Providence, R. I.; Brother Ignatius, Mr. Patrick J. Lynch, B.S., from Lawrence, Mass.; Brother Vincent, Mr. Regis A. Whalen from Steubenville, O.; Brother Regis, Mr. Harold J. Barron from Brooklyn, N. Y.; Brother James, Mr. Stanislaus F. McHatton from Hollandale, Wis.; Brother Fabian, Mr. Richard P. Larcher from Baltimore, Md.; Brother Francis, Mr. Ernest T. Kelly from Lowell, Mass.; Brother Thomas, Mr. Michael T. McNicholas from Chester, Pa.; Brother Lawrence, Mr. John T. Hart from Jersey City, N. J.; Brother Richard, Mr. Edward L. Dolan from Philadelphia, Pa.; Brother Edward, Mr. Wayne M. Conley from Minneapolis, Minn.; Brother Nicholas, Mr. Francis J. Halligan from Fall River, Mass.

**Commencement Exercises** The Most Rev. Francis P. Keough, D.D., presided at the conferring of one hundred and eleven degrees at Providence College in June. The graduates were addressed by Joseph J. Reilly, professor of English and librarian of Hunter College, New York. The Reverend L. C. McCarthy, O.P., President, preached at the baccalaureate Mass.

At the Aquinas College High School Commencement, Mr. Nelson P. Poynter, editor of the Columbus Citizen and the youngest newspaper executive in the country, addressed the graduates. The Rev. P. A. Bagley, O.P., of the Aquinas faculty, preached at the baccalaureate Mass.

The Rev. Daniel Cunningham, Superintendent of Schools in the Archdiocese of Chicago, spoke to the graduates of Fenwick High School in Oak Park, Ill.

The academic hoods were conferred at St. Mary of the Springs College, East Columbus, Ohio, by the Rev. J. J. Bauer, O.P. The Rev. L. C. Gainor, O.P., of St. Dominic's, Youngstown, Ohio, addressed the graduates. The Rev. J. D. Pendergast, O.P., presided at the exercises for the Academy.

The Rev. C. W. Sadlier, O.P., gave the baccalaureate address to the Academy graduates.

On Monday, June 8, the Very Rev. R. P. O'Brien, O.P., assisted by the Rev. D. G. O'Connor, O.P., and the Rev. W. H. Kane, O.P., sang the Solemn baccalaureate Mass at Rosary College in River Forest, Ill. The Most Rev. Bernard J. Sheil, D.D., V.G., conferred degrees and addressed the graduates.

The Rev. G. I. Smith, O.P., assisted by the Rev. J. R. Smith, O.P., and the Rev. E. C. McEniry, O.P., gave Solemn Benediction at the baccalaureate exercises for Mt. Carmel Hospital School of Nursing in Columbus, Ohio.

The Rev. R. E. Vahey, O.P., preached at the graduation ceremony at St. Vincent Ferrer Church, June 21.

**With  
Our  
Professors**

The Very Rev. J. A. McHugh, O.P., and the Very Rev. C. J. Callan, O.P., members of the committee and editorial board for the new translation of the New Testament ordered by the Hierarchy, are to attend a special meeting of their Scripture Society and of the Confraternity of Christian Doctrine at the Waldorf-Astoria, New York, beginning October 3.

Fathers Callan and McHugh have just published a new edition of their Sunday and Holyday Missal. This edition is especially prepared for use in schools, and sells in quantities at fifteen cents a copy. The publisher printed 100,000 copies for the first edition, and had orders for over 30,000 before it was off the press.

October 6, the Rev. E. L. Hughes, O.P., will address a council of the clergy at the National Welfare Conference at the Waldorf-Astoria.

The Rev. P. C. Perrotta, O.P., of Providence College, is the author of one chapter of *The Catholic Philosophy of History*, the third volume of the *Papers of the American Catholic Historical Association*, edited by Msgr. Peter Guilday of the Catholic University. Father Perrotta's paper is entitled, "John Baptist Vico and the Catholic Philosophy of History."

During the summer sessions at DePaul University in Chicago, Ill., the Rev. E. A. McDermott, O.P., taught two courses of French, the Rev. J. A. Murtaugh, O.P., a course in Epistemology, and the Rev. J. R. Slavin, O.P., a course in the Philosophy of Education. The Rev. W. B. Sullivan, O.P., taught Philosophy of Education and Psychology to the Franciscan Sisters of Peoria, Ill., as an extention course of DePaul University.

The Rev. J. M. Nugent, O.P., taught Apologetics to the Dominican Sisters of Adrian, Michigan, at their summer home, Kelly Island on Lake Erie. June 28, the Rev. R. E. Vahey, O.P., delivered an address entitled "Catholic Education and National Solidarity" over Station WLWL.

The Rev. E. L. VanBecelaere, O.P., gave a course on the *Summa of St. Thomas* to the Dominican Sisters of Sinsinawa, Wisc., during June and July.

At the summer session of the Catholic University the following Fathers conducted courses: The Preachers' Institute. Fathers Ignatius Smith and Maurice O'Leary; Philosophy, Very Rev. Peter O'Brien; Child psychology, Fr. Fabian Carey; Religion, Father G. R. Stratemeyer.

**With  
Our  
Students**

The Rev. E. P. Emmans, O.P., formerly a student of Sacred Scripture at the Dominican Convent of St. Stephen in Jerusalem, successfully passed the examination for the degree of Prolytatus in Sacred Scripture in June. The Rev. C. H. McKenna, O.P., student of Sociology at Oxford University, and a member of the United States' Catholic Asso-

ciation for International Peace, attended a conference in London, under the auspices of the Catholic Council for International Relations, on "The Task of Catholics in the Maintenance of European Order."

The Rev. W. A. Hinnebusch, O.P., will pursue studies at Oxford University this year. The Rev. J. J. McDonald, O.P., and the Rev. J. M. Murphy, O.P., will pursue studies at the Angelico in Rome.

The Rev. L. A. Scheerer, O.P., attended the Course on Tropical Medicines given at the headquarters of the Catholic Medical Mission Board in New York.

The Rev. A. A. Bujnak, O.P., of Immaculate Conception Convent in Washington, D. C., was a speaker at the conference called by the Slovak League of America at Hotel Mayflower in Washington, July 22-23.

The Students of St. Joseph's Studium, Somerset, Ohio, have elected the following committee for the St. Albert's Guild: Brother Miles Bond, O.P., chairman; Brother Martin McDonald, O.P., Brother Ferrer Smith, O.P., and Brother Bernardine Quirk, O.P. The guild has chosen St. Thomas Aquinas as patron for the year.

**Holy Name** On June 14, the Rev. T. F. Conlon, O.P., spoke at the annual Communion Mass and breakfast of the Senior and Junior Holy Name Societies and of the members of Boy and Girl Scouts of St. Peter's Parish in Poughkeepsie, N. Y.

On July 26, Fr. Conlon was principal speaker at the Holy Name Rally of the Philadelphia Archdiocesan Union, celebrated at the historic Church of the Most Blessed Sacrament at Bally in Berks County, Pa.

For the purpose of explaining the approaching National Convention of the Holy Name Society, the following talks were broadcast over Station WLWL:

Aug. 6, "The Christian Front," by the Rev. C. V. Fennell, O.P.

Aug. 13, "Why a National Convention," by the Rev. H. C. Graham, O.P.

Aug. 20, "The Holy Name Pledge," by the Rev. F. J. Routh, O.P.

Aug. 27, "Congress for Christ," by the Rev. T. F. Conlon, O.P.

Fr. Conlon has announced the following tentative plans for the convention to be held at the Waldorf-Astoria, September 17-20:

**Thursday**, Spiritual Directors' Day, will open with a Pontifical High Mass. Members of the various diocesan unions will read papers.

**Friday**, Lay Leaders' Day, will open with a Memorial Mass for the deceased members and will close with a solemn open air Holy Hour, 9:00 to 10:00 p. m., the Most Rev. John T. McNicholas, O.P., officiating. This day will mark the beginning of solemn triduum in honor of the Holy Name throughout the country.

**Saturday**, Youth Day, will be devoted to the Junior Holy Name Societies. The day will open with a Pontifical High Mass, and papers on questions relating to youth will be read. Special prayers of thanksgiving will be offered, the day being the anniversary of the official institution of Branch 1, St. Vincent Ferrer Church, New York.

**Sunday**, the anniversary of the Holy Name movement, will be a general Communion day. At two o'clock a grand rally will be called. The convention will be closed with Solemn Benediction of the Most Blessed Sacrament.

**Corpus Christi** The feast of Corpus Christi was celebrated with great solemnity at Rosary Mission, Kiening-Fu, Fukien, China. Every day during the octave High Mass was chanted and Benediction was given. On Sunday within the Octave there was a Solemn High Mass and Procession with three Benedictions.

Over three hundred people spent the day on the compound. All the Catholics from Kienyang, Chungan, Ba-Chio-San and other nearby missions were invited to spend the weekend at Rosary Mission. Among those present were the Very Rev. A. P. Curran, O.P., Ecclesiastical Superior, the Rev. W. F. Cassidy, O.P., the Rev. J. G. O'Donnell, O.P., the Rev. J. G. Joyce, O.P., the Rev. R. S. Gillespie, O.P., the Rev. M. A. O'Connor, O.P., and the Rev. P. V. Manning, O.P. In the evening the guests were entertained by the boys of the Father's School. They presented the play *Tarcisius*, which Fr. Cassidy had translated from English into Mandarin.

On June 11, the Rev. H. A. Kelley, O.P., of St. Pius Church in Chicago, preached at the evening ceremonies of the elaborate celebration of the feast of Corpus Christi at Notre Dame Church in Chicago. The Church is under the direction of the Blessed Sacrament Fathers.

On July 31, the Rev. F. A. Fox, O.P., assistant pastor at St. Dominic's in Youngstown, Ohio, inaugurated a novena of Holy Hours in preparation for the Diocesan Eucharistic Congress to be held at Youngstown, September 24-25.

**Queen  
of the  
Rosary**

The Rev. T. L. Weiland, O.P., Pastor of Bl. Martin de Porres' Colored Mission, Hampton at Oak St., Columbia, So. Carolina, held a campaign of prayer for the conversion of American Negroes, during July, August, and September. Mindful of the aid given by the Queen of the Most Holy Rosary to St. Dominic against the Albigensians, Fr. Weiland made the chief prayer of the novenas a third part of the Rosary daily. The first part of the novena was in petition, and extended from July 20 to August 15. The second, in thanksgiving, extended from August 15 to September 11. All participants were remembered in the many prayers offered at the Mission for its benefactors.

June 7, the Rev. Ignatius Smith, O.P., preached at the religious demonstration of the Sodalists of Mary, held at the Fifth Regiment Armory in Baltimore.

The Very Rev. A. B. Davidson, O.P., Subprior of St. Antoninus' Priory, Newark, N. J., was speaker at the annual Communion Breakfast of the Young Ladies' Sodality of St. Ann's Church.

The Rev. Q. F. Beckley, O.P., chaplain of Catholic students at Princeton University, gave the Assumption retreat at the New York Cenacle, August 14-17.

**St. Dominic  
and  
St. Francis**

Commemorating the strong friendship of the Saintly Founder of the Friars Minors and our Holy Father St. Dominic, the celebration of his feast was presided over by Franciscan Fathers at St. Joseph's Priory, Somerset, Ohio; at St. Vincent Ferrer's in New York; at St. Dominic's in Detroit; at St. Dominic's in Denver; at the Dominican Monasteries of the Perpetual Rosary at Catonsville, Md., and Camden, N. J.

At St. Joseph's, the feast was fittingly observed with a Solemn Mass at 9 a. m. The Mass was sung by the Rev. Fr. Hyacinth, O.F.M., assisted by the Revs. Fr. Justin, O.F.M., and Father Pascal, O.F.M. Brother Marcellus, O.F.M., was seated in the sanctuary. The Franciscans drove to St. Joseph's from their monastery in Cincinnati, to participate in this traditional gesture of Franciscan friendliness. The sermon of the day was preached by the Rev. P. A. Skehan, O.P., of the University of Fribourg, Switzerland.

The Solemn Mass at St. Vincent Ferrer's was sung at ten o'clock by the Very Rev. Samuel Brega, O.F.M., guardian and rector of St. Francis

Assisi's in New York. The distinguished author, the Rev. Isidore O'Brien, O.F.M., preached.

In the afternoon the Rev. V. R. Hughes, O.P., professor of Philosophy at St. Joseph's College, Adrian, Michigan, addressed the special meeting of Third Order members. The Rev. E. L. Hughes, O.P., assisted by the Rev. J. M. Killian, O.P., presided at the reception and profession of members.

The Solemn Novena to St. Jude Thaddeus, preached at St. Pius' Church in Chicago by the Rev. T. D. Gilligan, O.P., and the Rev. J. C. McDonough, O.P., was brought to a close with special services on the feast of St. Dominic.

On the afternoon of the feast the Rev. C. A. Haverty, O.P., gave the Holy Hour at the Monastery of the Perpetual Rosary at Camden, N. J. The evening ceremonies marked the beginning of a double novena in honor of St. Dominic and Our Lady's Assumption. At this exercise the relic of St. Dominic was carried in a candlelight procession through Rosary Glen.

On October 7, the Rev. E. L. Hughes, O.P., will address an assembly at the National Congress of Franciscan tertiaries at Louisville, Ky.

**Blessed Martin** On Tuesday, June 9, the tenth anniversary of the introduction of Blessed Martin's cause was celebrated at the Blue Chapel of the Dominican Sisters of the Perpetual Rosary in Union City, New Jersey. The Rev. E. L.

Hughes, O.P., founder of the Blessed Martin Guild, celebrated the Solemn Mass, assisted by the Rev. J. C. Kearns, O.P., and the Rev. R. E. Vahey, O.P., assistant directors of the Guild. On that day about ten thousand Dominican Sisters in the United States offered their Masses and Communions for the success of the cause.

On Thursday, June 11, "Blessed Martin's Vocation" was dramatized over Station WLWL.

A statue of Blessed Martin, sculptured by the Rev. T. M. McGlynn, O.P., of St. Dominic's in Detroit, has been entered in the exhibit of the Texas Centennial Central Exposition at Dallas, Texas.

On June 7, Fr. Hughes delivered an address on Blessed Martin over Station WLWL, and on June 28, an address entitled "Will Rome Canonize an American Negro" over the Columbia Broadcasting System, Station WABC.

On July 12, the Rev. R. E. Vahey, O.P., delivered an address on Blessed Martin de Porres at the Blessed Sacrament Alumni meeting at St. Elizabeth's, Cornwells Heights, Pa.

Fr. Hughes will conduct a novena of Tuesdays in preparation for the solemn novena in honor of Blessed Martin at Union City. The solemn novena which will be preached by Fathers Hughes, Kearns and Vahey, will begin October 28.

**Northwestern Band** The Rev. F. L. VanderHeyden, O.P., Head of the Northwestern Band, preached a retreat at St. Clara Convent, Sinsinawa, Wisconsin, and one for the Dominican Sisters of St. Joseph's Convent in Warren, Michigan.

The Fathers of the Band have the following schedule for the Fall months:

*Missions:*

- St. Thomas More, Lake Lillian, Minn.
- Sacred Heart Church, Raymond, Minn.
- St. Adelbert's Church, Menominee, Mich.

St. Joseph's Church, Iron Mountain, Mich.  
 Holy Name Church, Mitchell, South Dakota.  
 St. James Church, Duluth, Minn.  
 All Saints' Church, Gladstone, Mich.  
 St. Mary's Church, Tracey, Minn.  
 St. Peter's Church, Mendota, Minn.  
 Immaculate Conception Church, Bonesteel, South Dakota.  
 Holy Name Church, Kimberly, Wisconsin.  
 St. Francis Church, Kaukauna, Wisconsin.  
 St. Francis Church, Buffalo, Minn.  
 St. Mary of the Lake, White Bear, Minn.  
 SS. Peter and Paul, Magzeppa, Minn.  
 St. Thomas Church, Minneapolis, Minn.  
 St. Anthony Church, Minneapolis, Minn.  
 St. James Church, St. Paul, Minn.  
 Guardian Angels, Crystall Falls, Mich.  
 Resurrection Church, Minneapolis, Minn.  
 Holy Family, St. Louis Park, Minneapolis, Minn.  
 Our Lady of the Sacred Heart, Cloquet, Minn.  
 St. Mary's Cathedral, Fargo, North Dakota.  
 St. Ann's Church, Humbolt, South Dakota.  
 St. Martin's Church, Huron, South Dakota.  
 St. Peter's Church, North St. Paul, Minn.

**Retreats** Aquinas Retreat on Charles Island, Milford, Conn., was under the direction of the Rev. T. P. Dowd, O.P., who, assisted by several other Dominican Fathers, carried out the following schedule of retreats:

July 17-19, Men	August 11-13, Boys
July 21-23, Women	August 14-16, Men
July 24-26, Men	August 18-20, Men
July 28-30, Women	September 4-7, Men
July 31-August 2, Women	September 8-10, Men
August 4-6, Men	September 11-13, Women
August 7-9, Men	

The Very Rev. W. R. Burke, O.P., Vicar Provincial of St. Albert's Vicariate, preached the annual Fenwick Fathers' Club Retreat at St. Thomas Aquinas Convent, River Forest, Ill.

During the summer months the Rev. C. L. Davis, O.P., had the following schedule: retreat for nurses at St. Bernard's Hospital, Chicago, Ill.; retreat for priests of the Diocese of Concordia at Salina, Kansas; retreat for Dominican Sisters, Visitation Convent, Chicago, Ill.; retreat for Dominican Sisters, SS. Simon and Jude Convent, Brooklyn, N. Y.; retreat for Second Order Dominican Nuns, Holy Name Monastery, Cincinnati, Ohio; retreat for Dominican Sisters, Sacred Heart Convent, Houston, Texas; retreat for the Religious of the Holy Union of the Sacred Hearts, Sacred Heart Convent, Fall River, Mass.

The Rev. R. B. Johannsen, O.P., conducted a one day retreat at the Dominican House of Retreats in Philadelphia, July 11-12; the Rev. Q. F. Beckley, O.P., preached a retreat at the same house, July 24-26.

The Rev. B. B. Myers, O.P., preached the annual retreat for the Sisters of Rosary College, River Forest, Ill., and for the Dominican Sisters at St. John's Cathedral, Milwaukee, Wisconsin.

The Rev. E. L. Hughes, O.P., conducted a retreat for Dominican Sisters at Blauvelt, New York, June 26-July 3, for the Dominican Sisters, Amityville, L. I., N. Y., Aug. 9-18; at Resurrection Chapel, Plumb Beach,

Brooklyn, N. Y., July 19-26. He will also conduct a retreat at St. Mark's Church (colored) Harlem, N. Y., October 11-14.

The Rev. W. C. Kelly, O.P., conducted a retreat in honor of St. Anne at Our Lady of the Most Blessed Sacrament Church, Bayside, L. I.

The Rev. L. E. Nugent, O.P., preached the annual retreat for the Holy Cross Sisters at Austin, Texas.

The Rev. J. M. Nugent, O.P., preached the annual retreat to the Dominican Sisters at Great Bend, Kansas.

The Rev. J. B. Schneider, O.P., preached the retreat for the Sisters of the Sick Poor of Denver.

**Other Mission Activities**      The Rev. J. R. Higgins, O.P., of St. Vincent Ferrer Priory, New York, acted as confessor to the Students of Immaculate Conception Convent during their summer vacation at Ocean City, Md.

The Rev. Ignatius Smith, O.P., preached the novena in preparation for the feast of the Sacred Heart at Sacred Heart Church in Jersey City, N. J.

On September 6, the Rev. E. L. Hughes, O.P., spoke at the National Interracial Congress in Cincinnati on "The Catholic Church and the Negro."

A solemn novena in honor of St. Jude Thaddeus was preached at St. Dominic's Church in Detroit, Mich., June 3-11.

The Rev. J. C. Kearns, O.P., delivered an address entitled "The Apostolate of Better Living" over Station WLWL on June 14, and an address over the same Station on "St. Thomas, Patron of Catholic Youth" on June 21.

June 28, the Rev. R. R. King, O.P., was speaker at the first Communion-Breakfast held by the Ladies' Auxiliary of St. Mary's Hospital, Philadelphia, Pa.

The Rev. T. D. Gilligan, O.P., preached the novena in preparation for the feast of St. Anne, at Sacred Heart Church in Jersey City, N. J.

In preparation for the feast of St. Anthony a solemn novena was conducted by the Rev. H. C. Boyd, O.P., at the Church of the Holy Family in New York, June 4-13.

July 5, the Rev. T. S. Fitzgerald, O.P., of St. Vincent Ferrer's, New York, preached at the annual Communion Mass of the Aquinas School Alumni Association in the Bronx. Fr. Fitzgerald also spoke at the breakfast that followed the Mass.

During the vacation season the Rev. W. A. Sullivan, O.P., acted as chaplain at Camp Manhattan and Camp Man (Queen's Boy Scout Council) at Narrowsburg, New York; the Rev. P. J. Nash, O.P., at Kane's Open Week-End Camp (Manhattan Council), Suffern, New York; and the Rev. J. C. Hyde, O.P., at Camp Clearpool and Herkscher Foundation Camp, Mahopac, New York.

On the feast of St. Ann, the Rev. W. G. Moran, O.P., Prior of St. Antoninus', Newark, N. J., celebrated the High Mass and Benediction of the Most Blessed Sacrament at the reception and profession ceremonies of the Marist Brothers, St. Ann's Hermitage, Poughkeepsie, N. Y.

In preparation for the feast of St. Ann, the Rev. J. A. Manning, O.P., preached a solemn novena at St. Antoninus' Church, Newark, N. J.

**Rosary Travel Guild**      July 3-26, the Rev. W. E. Heary, O.P., directed a tour through the Indo-Spanish Southwest, The Grand Canyon, Los Angeles, San Francisco, Hollywood, Beverly Hills, the Mission towns of California, Seattle, Vancouver, the Canadian Rockies, Lake Louise, and Banff.

Under the auspices of the Rosary Guild a European tour for men and

women sailed in July for France, Germany, Holland, England, Ireland, Scotland and Switzerland.

In January, the Rosary Guild will sponsor a pilgrimage to the Eucharistic Congress at Manila in the Philippines and Hawaii. The trip will include Japan, China, the Philippines and Hawaii. A convenient feature of the pilgrimage will be that the boat is to serve as a hotel during the Congress.

**Our  
Chinese  
Missions**

Brother James Murphy, O.P., the Sisters' house is rapidly taking shape. It is expected that the Sisters will be able to occupy the house by Christmas. At the present time, about fifty boys are in the Fathers' school and twenty-seven girls are in the Sisters' school, of whom the youngest is six and the oldest is twenty.

In preparation for the feast of Pentecost, the Rev. W. F. Cassidy, O.P., preached a retreat to the boys and girls of the mission. On Pentecost Sunday there were six baptisms—one woman, three boys, and two men; nine received their First Holy Communion and thirty-seven were confirmed. The Very Rev. A. P. Curran, O.P., Ecclesiastical Superior, was assisted by the Rev. W. F. Cassidy, O.P., and the Rev. J. F. Monroe, O.P., in the administration of the Sacrament of Confirmation.

On his canonical visitation, Fr. Curran was well pleased to find over seventy attending Mass at Hu T'eo, for only in March were the Fathers invited to this entirely pagan village. The Rev. R. S. Gillespie, O.P., has been appointed pastor. His home is just a common old Chinese house, of which the downstairs is used for school and religious services.

In late July the Very Rev. B. C. Werner, O.P., Vicar Provincial of the American Dominican Chinese Missions, visited the Dominican Sisters of the Perpetual Rosary at Catonsville, Md. While there he showed lantern views of mission work in China.

**Late  
Arrivals**      The Rev. J. H. Foster, O.P., pastor of Holy Name Parish, Kansas City, Mo., gave a retreat to the Dominican Sisters at Great Bend, Kansas, August 1 to 10.

The Rev. L. L. Farrell, O.P., Head of the Western Band, has fulfilled the following assignments: a retreat to Galveston Seminarians at LaPorte, Texas; priests' retreat at Providence College, Providence, R. I.; a retreat to the Dominican Sisters at Spalding Academy, Spalding, Nebraska. Assisted by the Rev. A. C. Therres, O.P., Fr. Farrell preached the novena in preparation for the feast of St. Ann at St. Joseph's Church, Chicago, Ill.

The Rev. L. V. F. Kienberger, O.P., conducted to lay-women's retreat at Rosary College, River Forest, Ill., September 4 to 7.

The Fathers of Holy Name Church in Kansas City are expending great efforts to prepare for the celebration of the Golden Jubilee of the foundation of the parish. The celebration, which will be held in October, is expected to last three days. The Most Reverend Thomas Lillis, Bishop of Kansas City, and the Very Rev. T. S. McDermott, O.P., Prior Provincial, have promised to honor the occasion with their presence.

Over fifty Fathers of the Province, representing our Houses of Studies, Colleges, Parishes, Mission Bands and High Schools, were present at St. Joseph's in Somerset for the annual Provincial Educational and Pastoral Meeting, which was opened with a Solemn Mass on June 17.

Among the visitors at St. Joseph's, Somerset, during the summer months were the Very Rev. B. C. Werner, O.P., Vicar Provincial of the Dominican Chinese Missions at Kienning, China, and the Rev. P. A. Skehan, O.P., of the faculty of Philosophy at the University of Fribourg, Switzerland.

The Rev. N. M. Walsh, O.P., preached at the investiture ceremony at the Dominican Chapel, Adrian, Mich., August 15.

August 20, a St. Jude novena of Thursday High Masses and Holy Hours in preparation for the feast of Christ the King was begun at St. Pius' in Chicago under the direction of the Rev. V. R. Burnell, O.P., Pastor. The special preacher is the Rev. J. D. Donovan, O.P., of New York City.

The Rev. L. C. Gainor, O.P., pastor of St. Dominic's at Youngstown, O., has been named co-chairman of the Decoration Committee for the Diocesan Eucharistic Congress. Fr. Gainor is also on several other committees for the same congress. The Rev. J. C. Nowlen, O.P., is on the Traffic and Procession and the Public Safety, Health and Ushers Committees; the Rev. F. A. Fox, O.P., is on the Sacristy and Ceremonies Committees.

On July 4, the Rev. R. T. Murphy, O.P., and the Rev. J. M. Egan, O.P., passed the examination for the lectorate in Rome.

Thursday, August 27, marked the beginning of a novena of Holy Hours in honor of St. Vincent Ferrer at his patronal Church in New York City. The Rev. T. S. Fitzgerald, O.P., is the preacher.

Under the direction of the Rev. T. P. Dowd, O.P., the Aquinas Guild for the furthering of lay retreats has been formed from men and women who have attended retreats at Aquinas Retreat at Charles Island. Fr. Dowd will correspond with those interested in the Guild, from Aquinas Retreat, Charles Island, Milford, Conn.

The annual house retreat at Immaculate Conception Convent in Washington was preached by the Very Rev. William Owens, O.P., Prior of St. Rose in Kentucky.

The annual retreat for the Fathers and Brothers of St. Thomas Aquinas Convent, River Forest, Ill., was preached by the Rev. G. B. Stratemeyer, O.P., Professor of Religion and History at the Catholic University.

The Very Rev. M. L. Heagen, O.P., preached the community retreat at the mother house of Mt. St. Mary-on-the-Hudson, Newburgh, N.Y. Fr. Heagen was also preacher at the Mass of the final profession ceremonies, August 20. The Rev. R. E. Vahey, O.P., preached at the services for simple profession on the following day.

The Rev. Camillus Boyd, O.P., conducted the first closed retreat for Dominican Tertiaries and friends at the Academy of the Immaculate Conception, Eagle Park, Ossining, N. Y., September 5 to 7.

During the summer months, the Rev. T. a'K. Reilly, O.P., fulfilled the following engagements: a retreat to the Sisters of Good Shepherd, Mount Saint Florence, Peekskill, N. Y., June 2-10; a retreat at the Dominican Motherhouse, Springfield, Ill., June 11-20; a retreat at Sacred Heart Church, Poplar Bluffs, Mo., June 22-25; a retreat to the Magdalen Sisters, Provincial House of the Good Shepherd, St. Paul, Minn., July 13-22; a retreat to the Dominican hospital Sisters at St. Catherine's Motherhouse, Kenosha, Wis., July 26-August 4; a retreat to the Dominican Sisters, Eagle Park, Ossining, N. Y., August 5-13; a retreat at the Dominican Motherhouse of St. Agnes, Sparkill, N. Y., August 15-24.

### SISTERS' CHRONICLE

#### **Sacred Heart Convent, Springfield, Ill.**

Commencement exercises were held at Sacred Heart Academy June 8. The Very Reverend Msgr. A. E. Giusti sang the High Mass which the members of the graduating class and their parents attended. The graduates were breakfast guests of the Sisters. Later in the day His Excellency, the Most Reverend James A. Griffin, Bishop of Springfield, presided at the commencement exercises and presented the diplomas. The annual alumnae banquet and reception of the Class of '36 completed the day's program.

This summer the sisters taught thirty-six vacation schools in Michigan, Oklahoma, Colorado and Illinois.

June 11-20, the Reverend Thomas a'Kempis O'Rielly, O.P., conducted a retreat at the Motherhouse. The Rev. H. A. Kelly, O.P., conducted a retreat there July 26-August 4. At the close of the second retreat reception and profession ceremonies were held.

Five members of the graduating class at the Academy returned in July to enter the Novitiate.

#### **Saint Catharine Convent, St. Catharine, Ky.**

Vacation schools, about thirty in all, have been conducted in Nebraska and Iowa, mainly to prepare children for their First Communion and Confirmation.

The usual number of sisters assembled at the Motherhouse for summer school and the retreat conducted by the Reverend W. D. Sullivan, O.P.

In Omaha and Lincoln three sisters of St. Catharine's received diplomas as graduate nurses.

The community again lost its Cardinal Protector in the death of Cardinal Lepicier. A High Mass was sung in the convent chapel for the repose of his soul.

The General Chapter convened June 28 to elect a Mother General. His Excellency, the Most Reverend J. A. Floersh, D.D., Bishop of Louisville, presided. Sister M. Louis Logsdon was reelected for another term of six years. The next day, the following sisters were elected as members of the General Council: Sister Cecilia Hill, Vicarress General; Sister Francesca Kearney, Secretary General and Second Counselor; Sister Bernadette, Third Counselor; Sister Bridget Connolly, Fourth Counselor; and Sister Clara Simms, Bursar General.

August 3 four postulants received the habit, and the following day three novices made profession. On the same day, the Feast of St. Dominic, Sister Aloysius O'Connor celebrated the sixtieth anniversary of profession and Sister Marietta, Sister Alberta, and Sister Aquinas celebrated their silver jubilee.

#### **Congregation of the Holy Cross, Brooklyn, N. Y.**

As a result of their scholastic efforts Sister Miriam Joseph, Sister Miriam Leone and Sister Grace Cum Laude received the A.B. Sister Marguerite and Sister Martin received the M.A. A scholarship was awarded to Sister M. Grace. Education prize was given to Sister Miriam Leone.

Of the eight prizes given for the Brooklyn Daily Eagle scrapbook contest in Suffolk Co., six were awarded to Juniors of the Brooklyn Dominican Juniorate, Watermill, N. Y.

The windmill built at Sag Harbor in 1800, which five years ago was purchased with property which is now the Juniorate of the Brooklyn Do-

minicans, has since been reconstructed and given to the township of Watermill.

Sister Rose Gertrude has been appointed principal of the new Commercial High School in Jamaica. A new feature will be the evening courses. Two scholarships to this school, called the Reverend Mother Prioress Scholarships, are to be awarded each year to students of Dominican schools.

This year Beatrice Mead, St. Agnes, Rockville Centre, taught by the Brooklyn Dominicans, received one; and Jeanette Lenihan, Our Lady of Perpetual Help School, Richmond Hill, taught by the Sparkill Dominicans, received the other.

#### Monastery of the Blessed Sacrament, Detroit, Mich.

Monday, June 15, His Excellency, the Most Reverend Michael J. Gallagher, pontificated at a Solemn High Mass, and presided at the religious investiture of five Extern Sister: Sister Maria of Jesus in the Blessed Sacrament, Sister Mary Immaculate Imelda of the Blessed Sacrament, Sister Mary of Lourdes of the Sacred Heart, Sister Mary Gabriel of the Infant Jesus, and Sister Mary Alberta of the Rosary.

Immediately before the Mass there was a solemn procession from the Chapel to the door of the cloister, which three of the five sisters entered to begin their novitiate. Altar boys with torches headed the procession; then came the clergy, the Most Reverend Bishop attended by two pages and the three sisters who were about to enter the enclosure. Awaiting them beyond the door were the cloistered nuns holding lighted candles. All knelt to receive the bishop's blessing. Afterwards the two processions, one on the outside and one on the inside of the enclosure returned to the chapel. In the Mass that followed the men's and boys' choir of the Shrine of the Little Flower sang.

After the clothing ceremony, during the hymn *Iesu corona virginum*, the Bishop presented two crowns, one of roses and one of thorns, and asked the candidate to choose that with which she wished to be crowned. They answered, "I choose the crown of thorns." The Bishop then gave each her religious name and blessed her scapular.

The clergy who assisted at the ceremony were the Rt. Rev. Msgr. Kaufman, the Rt. Rev. Msgr. Stapleton, the Rev. Fr. Linskey, the Rev. Fr. LeMire, and Rev. Fr. Pokriefka, the Rev. Fr. Vismara, the Fr. Hutting, the Rev. Fr. Keating, the Rev. Fr. Ryan and the Rev. Fr. Tierney, O.P.

#### Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Nine novices made their first profession of vows and seventeen postulants received the holy habit at the Mother house, June 30. Sr. Maria Carmencita Gabriel, of Manila, P. I., was among those professed. Miss Cecilia Yoshiko Yamagishi (Sister Maria Talitha), of Tokyo, Japan, received the habit.

Miss Victoria Larmour (Sister Victoria Francis) of New York also received the habit. Before her entrance she was one of four supervisors of the New York State division of parole, the only woman member. With another supervisor she supervised the parole of 4,000 prisoners. Sister Victoria is a graduate of Smith College, Northampton, Mass., and had taught in Catholic Colleges for several years prior to the social service work which she began in 1917. She has been executive secretary of the Bridgeport Connecticut Catholic Charities, case supervisor for the Hartford Catholic Charities, head of the Adoption Department of the New York Foundling Hospital, and case supervisor of the New York State Division of Parole. Miss Larmour assisted in compiling the Parole Manual,

the first of its kind. She also conducted the first Institutes on Parole under the auspices of the New York State Conference on Social work, the first at Niagara Falls in 1931, and the second in Rochester in 1932. Sister Victoria was prominent in the formation of the N.C.C.W. In 1919 she worked on a special staff under Dr. John M. Cooper, Director of Women's Activities of the National Catholic War Council. This staff drew up the tentative constitutions of the N.C.C.W. From 1921 until 1930, Miss Larmour was secretary of the Connecticut Council of Catholic Women.

The Rev. Charles F. McCarthy, M.M., presided and received the novices' vows, and the Rev. Fr. Victor Suren of St. Louis, Mo., gave a short address. Besides Sister Carmencita, the following made their first vows: Sr. Rose Theophane Spencer of Rochester, Minn.; Sr. Mary Jeannette Nishimuta, Cushing, Oklahoma; Sr. Joan Marie Ryan of New York City; Sr. Joseph Marian Mahoney of New York City; Sr. Mary Ignatia McNally, Dover, N. H.; Sr. Virginia Therese Johnson, of Brooklyn, N. Y., and Sr. Agnes Regina Rafferty, Camden, West Va.

The postulants received the following names: Miss Barbara Mersinger, St. Louis, Mo., Sr. Rose Victor; Miss Bernadette O'Connor, Brooklyn, N. Y., Sr. Maura Bernadette; Miss Victoria Larmour, New York, Sr. Victoria Francis; Miss Rose Anna Shanahan, Pompey, N. Y., Sr. Miriam Jougues; Miss Honor Mary Tansey, Newark, N. J., Sr. Ancilla Marie; Miss Margaret Bradley, New York City, Sr. Rose David; Miss Eleanor Flood, Brooklyn, N. Y., Sr. Mary Alfred; Miss Eleanor Loftus, New York, N. Y., Sr. Rose de Lourdes; Miss Catherine Lawlor, Brooklyn, N. Y., Sr. Mary Neri; Miss Alice Goularte, San Juan, Calif., Sr. Alice Marie; Miss Mary McCloskey, Media, Pa., Sr. Magdalen Marie; Miss Kathleen Wilde, Richmond Hill, L. I., N. Y., Sr. Maura Kieran; Miss Mary Ruggiero, Somerville, Mass., Sr. Damien Marie; Miss Rita Doherty, Brooklyn, N. Y., Sr. Mary Eucharist; Miss Bernice Gaspard, Minneapolis, Minn., Sr. Mary Joan; Miss Cecilia V. Yamagishi, Tokyo, Japan, Sr. Maria Talitha.

#### **Dominican Sisters of the Perpetual Rosary, Syracuse, N. Y.**

The annual solemn novena in honor of Our Lady of the Rosary of Pompei opened on May 3, and was conducted by the Rev. J. D. Walsh, O.P. This novena was featured by the blessing of children, the monthly Rosary Pilgrimage, and the Crowning of the Queen of May.

On May 24, the Rev. W. G. Scanlon, O.P., opened the Annual Retreat for the Community.

On the feasts of Sts. Peter and Paul, a High Mass was sung by the Shrine Girls.

#### **Congregation of the Immaculate Heart of Mary, Akron, Ohio**

Sister M. Clare, O.P., Professor of Psychology at Sisters' College, Cleveland, Ohio, and Sister M. Bernice, O.P., Superiorress of St. Dominic Mission and Principal of the school at Youngstown, Ohio, attended the National Catholic Educational Convention held in New York City in the spring.

Sacred Heart Academy received State approbation after the inspection by Dr. G. H. Reavis of the State Department of Education.

Sister M. Raymond, Sister M. Catherine, Sister M. Florence, Sister M. Dennis, Sister M. Benigna, Sister M. Alma, Sister M. Philip, and Sister M. Lucille renewed their temporary vows on June 17.

On June 20, the following postulants were clothed in the habit of St. Dominic: Miss Julia Latham of Akron, Ohio, Sister Mary Andrea of the Eucharistic Heart of Jesus; Miss Helen Nashett of Youngstown, Ohio, Sister

Mary de Chantal of Saint Clare; Miss Caroline Pagniano of Wooster, Ohio, Sister Mary Donata of the Blessed Sacrament; Miss Rosemary Bresson of Wooster, Ohio, Sister Mary Gertrude of the Eucharistic Heart of Jesus; Miss Wilma Tressel of Lorain, Ohio, Sister Mary Jerome of the Infant Jesus; Miss Rita Petit of Warren, Ohio, Sister Mary Loretta of the Blessed Sacrament; Miss Dolores Werener of Doylestown, Ohio, Sister Marijane of St. Dominic; Miss Mary Guenther of Fredericksburg, Ohio, Sister Marilyn of the Passion; and Miss Margaret Misch of Cleveland, Ohio, Sister Mary Michael of Christ the King. Sister M. Augustine, Sister M. Victorine, and Sister M. Ursula pronounced their first vows. His Excellency James A. McFadden, D.D., Auxiliary Bishop of Cleveland, presided at the ceremony and preached. Solemn High Mass was sung by the Rt. Rev. Msgr. Ferdinand A. Schreiber, V.F., assisted by the Rev. Owen L. Gallagher of Wooster, deacon, and the Rev. Jerome N. Rohner of Lorain, subdeacon.

The Sisters of St. Dominic have supervision of Camp Christopher, at North Hampton, a ten-weeks summer camp for needy Catholic girls and boys. The girls enjoyed the first four weeks and the boys the last six.

A summer day-camp and craft-school for girls from five to fifteen years old was conducted on the grounds of Our Lady of the Elms from June 22, to August 15, inclusively. Swimming, boating, archery, nature study, tennis, treasure hunts, and pony riding were among the many outdoor activities. Art, camp-craft, dramatics, tap-dancing, handicraft, and wood-carving were some of the interesting indoor features offered to the campers.

At the commencement exercises of Notre Dame University, Sister M. Cornelius, O.P., received the M.A.

Six of our sisters gave Christian Doctrine instructions to the children in the country districts of Calmoutier, Dungannon, and Lisbon during the month of July.

The second annual retreat was conducted in August by the Very Rev. C. M. Thuente, O.P.

#### **Immaculate Conception Convent, Great Bend, Kansas**

A pupil of St. Anthony's School, Fowler, Kans., Meade County, received the highest average in the County's eighth grade examinations. This is the only parochial school in the county and it is conducted by the Dominican Sisters.

Three nurses received diplomas at the commencement exercises held at St. Catherine's Hospital, Garden City. Eight members of St. Rose's Training School for Nurses received diplomas at the fourteenth annual graduation exercises held in the St. Rose School Auditorium on May 12. The Rev. T. J. Smith, O.P., addressed the graduating class. The Rev. J. J. Davern was the Most Reverend Bishop's representative and presented the diplomas. Other speakers on this occasion were Dr. Morrison and Dr. Zugg. Sister M. Lucy, O.P., was the only member of the community among the graduates.

On the same day Father Smith sang a Requiem High Mass for the deceased members of the community.

The graduation exercises of St. Rose School were held in St. Rose Church on Sunday evening, May 17. Father J. J. Davern presented the diplomas. Father Smith addressed the graduates and afterwards gave Benediction of the Most Blessed Sacrament.

High School diplomas were awarded by Father Smith to seven sisters at the commencement exercises held in the Immaculate Conception Chapel on May 28.

The new Lourdes Shrine was blessed on Pentecost Sunday. The clergy, sisters and laity took part in the ceremony. In his talk, Father Smith paid tribute to Sister M. Thomas, O.P., through whose efforts chiefly the shrine was made possible.

During June and July summer school was conducted at the Motherhouse. A number of sisters followed courses at Sacred Heart Junior College, Wichita, at the Kansas State Teachers College, Hays, and at the Marymount College, Salina.

From June 5 to June 11 a retreat was conducted by the Rev. D. A. Wynn, O.P., at the Motherhouse.

During the summer months a course in Gregorian Chant was given by Sister Mary of the Sacred Heart, O.P., of Fall River, Mass.

Other summer activities included solemn exercises on the Feast of Corpus Christi, conducted by the Rev. J. M. Smith; a program on June 24 to honor the Rev. J. M. Smith, Spiritual Director of the Community; and Forty Hours Devotion, July 12-14, held in St. Rose Hospital Chapel.

#### **Queen of the Holy Rosary Congregation, Mission San Jose, Calif.**

On May 1, a statue of Our Lady of Grace was blessed at Flintridge Sacred Heart Academy. The Image is on a cliff looking down upon the buildings and grounds.

Camp Imelda at Monte Rio, Calif., was opened this summer under the direction of the Immaculate Conception Academy, San Francisco. St. Mary-of-the-Palms, Mission San Jose, opened a summer camp for girls at Glenwood, near Santa Cruz.

Eleven postulants received the habit at the closing of the first retreat at the Motherhouse which began on June 1. The retreat was given by the Rev. Gabriel Knauff, O.P.

A second retreat at the Motherhouse, beginning August 5 was given by the Rev. W. P. Doane, O.P. Other retreats were conducted at the Immaculate Conception Priory, San Francisco, by the Rev. Louis Clark, O.P.; at Flintridge Sacred Heart Convent by the Rev. Gabriel Knauff, O.P.; and at St. Dominic's Priory, Portland, Oregon, by the Rev. P. K. Meagher, O.P.

During the scholastic year, the Rev. P. K. Meagher, O.P., gave a course in the *Summa* of St. Thomas. During the summer session, the Rev. Benedict Blank, O.P., conducted a course in Special Ethics.

#### **Dominican Sisters of the Perpetual Rosary, Union City, N. J.**

On June 9, the tenth anniversary of the introduction of the canonization cause of Blessed Martin was observed in the Chapel. A Solemn High Mass was sung at ten o'clock by the Rev. E. L. Hughes, O.P. The Rev. J. B. Affleck, O.P., was deacon and the Rev. R. E. Vahey, O.P., subdeacon. A sermon was delivered by the Rev. J. C. Kearns, O.P.

On the Feast of Corpus Christi a Solemn High Mass was sung in the Chapel by the Rev. James Stone, assisted by the Rev. Father Mulvaney as deacon, and the Rev. Mr. Price as subdeacon. The Master of ceremonies and servers of the Mass were students from the diocesan seminary at Darlington. After Mass the sisters received the blessing of Fathers Stone and Mulvaney, who are newly ordained priests.

The Rev. J. R. Grace, O.P., visited the community on the Feast of the Visitation. He had much of interest to say about the missionaries' life in China. On July 3, Father Grace said the conventional Mass for the sisters.



*May the blessed peace and joy of  
Christmas remain in your hearts  
throughout the coming year.*



Sandro Botticelli  
Uffizi Gallery, Florence

THE MADONNA OF THE MAGNIFICAT

### Sacred Heart Convent, Houston, Texas

At the celebration of her Silver Jubilee, on the feast of the Annunciation, Sister M. Isidore Moeller received congratulations and gifts.

The baccalaureate sermon at the closing exercises of Saint Agnes Academy, Houston, which took place in Holy Rosary Church, was given by His Excellency, the Most Rev. Christopher Edward Byrne, D.D. His Excellency conferred the honors on the graduating classes of Sacred Heart Academy, Galveston, and of St. Anthony's High School, Beaumont, Texas.

June 3, Sylvio Scionti of the College of Music, Chicago, began classes in music at St. Agnes Academy, Houston.

The first retreat for the sisters began June 6 and closed June 15. The Rev. T. A. Townsend, O.P., was the retreat master.

Two professors from the University of Houston conducted summer classes for six weeks, beginning June 16.

Visitors welcomed at the Motherhouse during July were: the Rev. L. A. Smith, O.P., superior of the Southern Dominican Mission Band; the Rev. John Shanley of Newark, N. J., grand-nephew of the late lamented Mother M. Pauline, O.P. Father Shanley also visited Galveston, the scene of Mother Pauline's labors and there offered the Holy Sacrifice in the convent chapel for the repose of her soul. The Most Rev. Leopoldo Ruiz y Flores, Archbishop of Morella and Apostolic Delegate, accompanied by his secretary Father Riagoso, and the Very Rev. John Blasquez, O.P., Pastor of Our Lady of Sorrows Church, San Antonio, Texas, honored the sisters at the Motherhouse with a visit on the Feast of St. Mary Magdalen.

The Dominican sisters stationed at St. Mary's Convent, Whittier and Rosary Convent, Riverside, conducted vacation schools in several small towns in the vicinity.

At the close of the second retreat, from August 6 to August 15, conducted by the Rev. C. L. Davis, O.P., seven novices took their final vows, one novice made first profession, and two postulants received the habit of St. Dominic.

### Congregation of Saint Mary, New Orleans, La.

The sisters conducted seven vacation schools during the summer. Six of these schools were in Louisiana and one was in Oklahoma. Over a thousand children and adults attended the classes.

Sister M. Elizabeth Englert was elected Prioress of St. Mary Convent, New Orleans. Sister M. Vincent Killeen succeeds Sister M. Elizabeth as Dean of St. Mary College. Sister M. Xavier Young was reelected Principal of Dominican High School.

Mother M. Pius McMullen and Sister M. Kevin O'Farrell visited the Shrine of St. Anne de Beaupré while spending the summer in Canada. Sister M. Gerard Drago has been recuperating in Asheville, N. C.

The Rev. L. M. Shea, O.P., and the Rev. T. A. Townsend, O.P., were guests of St. Mary's. Father Shea delivered the baccalaureate address.

On June 14, His Excellency, Archbishop Rummel, presided at the reception of five postulants, the renewal of vows by eighteen sisters, and the final profession of Sisters Mary Edward Hianelloni and Roberta Martinez. His Excellency offered the Holy Sacrifice before the ceremonies. The Rev. J. Buckley, S.M., was the assistant Presbyter. The next day, the Very Rev. J. A. Fernandez, O.P., said Mass in the College Chapel and acted as witness for the Holy See at the profession of Sister M. Evangelist Helm.

The Reverend Mother General's Feast, July 2, was an occasion of universal rejoicing. Mass was celebrated at 6:15 by the Rev. J. Tiblier, S.J., and at 8 o'clock by the Rev. V. Fueyo, O.P.

The annual retreat, July 26-August 4, was preached by the Rev. R. R. King, O.P.

On August 4, Misses Lydia Waguespack of Reserve, La., and Gertrude Heltz and Enola Leisch of Pauline, La., entered the postulate. They were followed by Miss Grace Morse on the feast of the Assumption.

#### **Convent of Saint Catherine, Racine, Wisc.**

The Very Rev. F. C. Wahle, O.P., conducted the retreat preparatory to the feast of Saint Dominic. On the Feast of Our Holy Father, twenty-two postulants were clothed in the habit, and twelve novices were admitted to simple profession. A Solemn High Mass was sung at 8:30 o'clock. The next day, fifteen sisters made final profession, and the Rev. C. A. Drexelius, O.P., opened the annual retreat.

On Wednesday, August 12, Sister Mary Clara Diehl, Sister Monica Strobel, and Sister Mary Theresa Oberhofer, observed the fiftieth anniversary of their profession.

#### **Dominican Sisters of the Perpetual Rosary, Camden, N. J.**

From March 28 to April 5 the Very Rev. J. S. Moran, O.P., conducted the Annual Public Novena in honor of St. Vincent Ferrer. The closing day was marked with the Solemn Rosary Procession and the carrying of the relic of St. Vincent Ferrer. The Rev. T. a'K. Reilly, O.P., preached on Saint Vincent Ferrer and the Rosary.

On Sunday, April 19, the semi-annual retreat for the Tertiaries was held at the Monastery, with a large attendance. In the morning Very Rev. J. S. Moran, O.P., Spiritual Director of the Tertiaries, opened the retreat and gave a very practical conference. The Rev. T. a'K. Reilly, O.P., gave the afternoon conference. At the close of the retreat, receptions and professions took place.

April 30 to May 8 the Very Rev. J. B. Connolly, O.P., conducted the Annual Public Novena of Supplications to Our Lady of the Rosary of Pompei and the Little Flower.

On May 3, preceded by a picturesque procession, during which Father Reilly recited the Rosary, the Crowning of the Statue of the Blessed Virgin took place in Rosary Glen. The sermon, which was preached by Father Connolly, was brought to the vast crowd by means of amplifiers.

The Rev. W. J. Olson, O.P., led a large number of the faithful in the Rosary Pilgrimage for the month of June, which also included special devotions in honor of the Sacred Heart.

July 24-26 took place a Public Triduum in honor of St. Anne, which the Rev. W. J. Olson, O.P., and the Rev. C. A. Haverty, O.P., conducted. In Sunday's procession the precious relic of St. Anne was carried on a litter, illuminated with electric light.

#### **Dominican Sisters of the Perpetual Rosary, Rome, Italy (American Foundation)**

On Sunday, February 9, the Rev. Joseph Maria Pham Quang Doan, a recently ordained Annamite, offered Holy Mass in the convent chapel. Father Joseph was received as a Dominican Tertiary before leaving his home in Indo-China to study at the College of Propaganda in Rome. Accompanying him were four of his fellow students; one was an Annamite, another was from Ceylon, and a third was from Grand Rapids, Michigan, U.S.A. The American Dominican Fathers who are studying in Rome were present at the Mass.

On the Feast of Saint Catherine de Ricci, the Very Rev. T. E. Garde,

O.P., celebrated High Mass, during which he gave a conference on the virtues of our Holy Dominican Patroness of Third Order Contemplatives.

On May 10 eight postulants received the holy habit and one novice pronounced her temporary vows. The Very Rev. L. C. Nolan, O.P., assisted by the Very Rev. T. E. Garde, O.P., presided at the ceremony and preached. Eleven other Dominican Fathers were present: Father Moran of Camden, the American Fathers from the Collegium Angelicum, Fathers from San Clemente, and Father Rubba, then of the Casa Generalizia. A number of clerical students from various Roman Colleges were also present, as were sisters of St. Joseph of Peace and Maestrae Pie Filippini.

The Very Rev. L. C. Nolan, O.P., finished a six months' course of weekly lectures to the Community on the teachings of St. Thomas Aquinas. He expects to resume the lectures in the Fall.

Among the distinguished visitors to the Community, special mention must be made of His Eminence, Lorenzo, Cardinal Lauri, Major Penitentiary; the Most Rev. Bishop of Uganda, Africa; the Most Rev. Father Gillet, our Master General, accompanied by the Very Rev. Fathers Garde and Montoto; the Most Rev. Philip Caterini, Procurator General; the Very Rev. Father Peeters, Prior of the Angelicum; the Very Rev. Postulator of the Cause of Mother St. Dominic of Etrepagny. Both the Very Rev. Postulator and the Venerable Servant of God, whose Cause he is promoting, were personal friends of our Venerable Founder, Father Saintourens, O.P. Other visitors were the Very Rev. Mother Raymond and Sister Dominic of San Raphael, Calif.; the Very Rev. Mothers General and companions of the Maestrae Pie Filippini, Rome, and African Missionary Sisters of Kilashandra, Ireland.

#### Sisters of Saint Dominic, Caldwell, N. J.

On the Feast of Pentecost the Very Rev. J. L. Heagen gave a conference on the Holy Ghost, the Sanctifier.

On June 17, the Rt. Rev. Msgr. J. C. McClary, Chancellor of the Diocese of Newark, presided at the Academy Commencement Exercises, held in the auditorium. The Rev. Philip J. Clarke, S.J., of Gonzaga High School, Washington, D. C., addressed the graduates.

From June 24-July 2, the Rev. H. A. Kelley, O.P., conducted the first Community Retreat.

The annual summer school session lasted from July 3 to August 3, during which both Normal School and College courses were given. Among these were courses in Philosophy of History and Cosmology, given by the Rev. V. R. Hughes, O.P., St. Joseph's College, Adrian, Michigan. During the session the Very Rev. B. C. Werner, O.P., Vicar Provincial, Kienyang, Fukien, China; Rev. E. L. Hughes, O.P., Editor of *The Torch*, of New York City, and the Rev. J. R. Grace, O.P., of Chungan, China, addressed the student body.

Camp Imelda was reopened on July 6, with a capacity registration.

Rev. V. Sprouls, recently ordained in the Canisianum, Innsbruck, Austria, said Mass and gave his blessing to the members of the community.

The Rev. X. Z. Kelly, O.P., Holy Name Church, Philadelphia, Pa., gave the second community retreat from August 5 to August 12. On August 16 ten postulants were received and four novices professed. The Rt. Rev. Msgr. J. J. Dauenhauer, R.D., Visitor General for Religious Communities, presided, and the Rev. Thomas Duffy, Our Lady of Peace Church, North Arlington, N. J., preached.

#### Dominican Nuns of the Perpetual Rosary, Catonsville, Md.

On June 7, during the First Sunday Pilgrimage in honor of Our Lady

of the Most Holy Rosary, the Rev. Robert E. Aycock, S.S., preached the sermon at the outdoor shrine of Our Blessed Mother. The First Sunday Pilgrimage in July was preached by the Rev. Francis G. Driscoll, Assistant at St. Bernard's Church, Baltimore; the August Pilgrimage by the Rev. Father Leonard, C.P., Vice-Rector of St. Joseph's Monastery, Irvington, Baltimore, Md.

On June 6, the Rt. Rev. Msgr. Joseph A. Cunane, Pastor of St. Andrew's Church, presided at the profession of Sister Mary of the Child Jesus and the vestition of Sister Miriam of Jesus, who was formerly Miss Marie Eckhardt, of the Sacred Heart Parish, Baltimore, Md. The Solemn High Mass was celebrated by the Rev. Hyacinth Scheerer, O.P., of the Dominican House of Studies, Washington, D. C. Assisting him were the Rev. Alfred J. Gendreau, and the Rev. Frederick J. Maynard of the Sulpician Solitude, as deacon and subdeacon. The Girls' Choir from St. Bridgid's Church, under the direction of Sister M. Agelia, sang the Mass. Solemn Benediction of the Most Blessed Sacrament ended the ceremony.

On May 29 the Rev. V. C. Donovan, O.P., celebrated Mass for the Nuns and gave them their monthly lesson in the Chant of the Order.

During the month of June three newly ordained priests celebrated Holy Mass and gave the nuns their blessing. They were the Rev. Joseph Wade, an Augustinian from Villa Nova; the Rev. Benignus Harkins, a Franciscan from Mt. St. Sepulchre; and the Rev. John McCorkle.

The Rev. Paul A. Klaphecke, of St. Charles College, and Chaplain of the Monastery, celebrated his silver jubilee with a High Mass, which was sung by the Nuns' Choir.

Sunday, June 28, the Rev. Father Silvan, C.P., of St. Joseph's Monastery, was celebrant at a High Mass of Thanksgiving.

On the Feast of the Sacred Heart the Rev. Paul Francis, C.P., of St. Joseph's Monastery, celebrated a High Mass, during which the St. Martin's Girls' Choir, under the direction of Sister M. Beatrice, sang.

The Very Rev. B. C. Werner, O.P., of the Dominican Mission in China, spent Thursday, Friday and Saturday, July 23-25, at the Monastery. He illustrated his talks with lantern views of mission work in China.

Forty Hours Devotion opened Sunday, July 26; the Rev. Dr. Paul A. Klaphecke celebrated High Mass. Monday night there was Nocturnal Adoration. Tuesday morning Father Klaphecke was again celebrant of the High Mass and in the evening closed the devotions with Benediction of the Most Blessed Sacrament.

On the Feast of St. Dominic, August 4, a Franciscan from Mt. St. Sepulchre, Washington, D.C., was celebrant of the Solemn High Mass. Two Passionist Fathers from St. Joseph's Monastery were the assisting ministers. Under the direction of Father Brendan, C.P., the Passionist Students' Choir, sang the Mass, which was followed by Exposition of the Most Blessed Sacrament.

#### **Saint Cecilia Academy, Nashville, Tenn.**

Sister Scholastica and Sister Emily, O.P., spent three weeks during July in Oxford, Indiana, conducting a vacation school for the children of St. Patrick's parish.

His Excellency, the Most Rev. William L. Adrian, D.D., Bishop of Nashville, said Mass in the St. Cecilia Chapel on August 4, the Feast of St. Dominic, and spent the morning as the guest of the Sisters.

The Rev. J. J. Kennedy, O.P., of Cincinnati, was a visitor at St. Cecilia during July.

The Rev. W. R. Bonniwell, O.P., conducted the annual retreat for the Sisters from August 6-15.

On August 22 Sister M. Roberta, O.P., received her M.A., and Sister M. Elizabeth, O.P., her B.S. from the George Peabody College for Teachers, Nashville, Tenn.

Miss Julia Palko, Harriman, Tenn., and Miss Rita Donnellan, Washington, D. C., received the habit on August 15. The Most Rev. William L. Adrian, D.D., presided at the ceremony. On the same day the following sisters pronounced their final vows: Sister Ignatius Gasser, Sister Mary Dominic Harrington, Sister Laurentia Beyke, Sister Martha Ann Johnson, Sister Joseph Marie Hessler, Sister Vincent Marie Moore, and Sister Mary Esther Dickinson.

In September, 1936, the sisters will open a new select school on the Harding Road, Nashville. The situation is a ninety-three acre tract of land in one of the choicest residential sections of the city.

#### Dominican Sisters of the Perpetual Rosary, Milwaukee, Wisc.

On July 2 two postulants, Miss Laura Gebmann of Waukesha and Miss Eve Cheopeau of Chicago, Ill., were clothed in the holy habit, and received the names: Sister Mary of the Visitation and Sister Martin of the Blessed Sacrament. The Rt. Rev. Msgr. M. Wenta acted as delegate of the Archbishop, in place of the Rt. Rev. B. G. Traudt, V.G., the spiritual Director of the community, who is ill. The Reception Ceremony opened with the chanting of *Compline* by the community, with the Rev. J. T. Ford, O.P., of the Dominican House of Studies in Washington, D. C., officiating. The Rev. Father Klink of St. Joseph's Church in Waukesha preached the sermon. The Rev. R. Kiefer, Provincial of the Sacred Heart Fathers at Hales Corners, and the Rev. C. Myer, P.S.M., were present in the sanctuary.

The Rev. Father Kohler, newly ordained priest, said Mass at the Convent and bestowed his blessing upon the sisters.

The Very Rev. J. A. Foley, O.P., Prior of Holy Rosary, Minneapolis, also visited the Convent and offered the Holy Sacrifice in the Convent chapel.

#### Dominican Congregation of Our Lady of the Rosary, Sparkill, N. Y.

At the regular General Chapter of the Community, held on July 1, and presided over by His Excellency, the Most Rev. Stephen J. Donohue, D.D., Auxiliary Bishop of New York, Mother Mary Benigna was reelected as were also the members of the General Council—namely, Sr. M. Antoninus, First Counselor and Vicar General; Sr. Maria Ignatia, Second Counselor and Secretary General; Sr. M. Corona, Third Counselor; Sr. M. Norbert, Fourth Counselor; and Sr. M. Baptista, Bursar General.

On August 4 four sisters celebrated their Silver Jubilee: Sr. M. Matilda, Sr. M. Augustine, Sr. M. Eusebius and Sr. M. Patrick. The Solemn High Mass was celebrated by the Rev. A. P. McEvoy, O.P., with the Rev. A. B. Dionne, O.P., and the Rev. J. B. Affleck, O.P., as deacon and sub-deacon.

The Normal Training Courses have been conducted for the past year at St. Agnes' Convent, Sparkill, under the supervision of Fordham University. These courses are for the junior members of the community who are preparing for teachers' certificates. The sisters studying for degrees have been attending Fordham University, St. Louis University and Manhattan College.

#### Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

On June 22 the Most Rev. Stephen J. Donohue, Auxiliary Bishop of New York, presided at the Commencement exercises of Mt. St. Mary's Academy, Newburgh. The Hon. James T. Hallinan, Justice of the Su-

preme Court of New York State, addressed the graduates. The Rev. W. A. Sullivan, O.P., gave Benediction of the Most Blessed Sacrament, which closed the exercises.

At the investing and profession ceremony at the Motherhouse on June 26, the Rev. Thomas J. McDonnell, director of the Society for the Propagation of the Faith and Ecclesiastical Superior of the Community, presided, assisted by the Rev. M. T. Smith, O.P., of the Dominican House of Studies, Washington. The Rev. Martin J. Scanlan of Kingsbridge preached.

The Summer School session at the Motherhouse ended on August 3.

Five community retreats for 1936 were given: The first, June 17-26, before the investing and profession ceremony, the Very Rev. M. L. Heagen, O.P., gave. The Very Rev. C. M. Thuente, O.P., gave the one at Holy Rosary Convent, New York, July 12-19; the Rev. Louis E. Nugent, O.P., that at Mt. St. Mary, August 5-12; the Rev. R. R. Kavanah, O.P., the one at Sea Isle City, August 17-24; and the Very Rev. M. L. Heagen, O.P., gave the last of these at the Motherhouse, August 13-20.

The Sisters were privileged to have the Very Rev. Bernard Werner, O.P., give a detailed account of the work of the Dominicans in China. His illustrated talks were most instructive, giving as they did a graphic presentation of the work of the Fathers on the Chinese Missions.

The Feast of St. Dominic was Jubilee Day for twelve sisters: Diamond, Sister M. Baptista; Golden, Sister M. Christina, Sister M. Odilo, Sister M. Thomasina; Silver, Sister M. Emily, Sister M. Ruth, Sister M. Regina Clare, Sister M. Agnes Vincentia, Sister M. Anita, Sister M. Rose Alma, Sister Marie Elizabeth, Sister M. Bertille. The Very Reverend J. P. Aldridge, O.P., was celebrant of the Solemn Mass, assisted by the Reverend F. J. Routh, O.P., as deacon, and the Reverend W. A. Sullivan, O.P., as subdeacon. The Rev. Henry J. Gebhard, Professor of English at Cathedral, addressed the Jubilarians. The Rev. Thomas J. McDonnell, Ecclesiastical Superior of the Community, gave Solemn Benediction of the Most Blessed Sacrament at the conclusion of the ceremonies. He was assisted by the Reverend William J. Van Zale, as deacon, and the Reverend John J. Moylan, as subdeacon.

#### **Congregation of Saint Catherine de Ricci, Albany, New York**

On May 7, Saint Dominic's Guild, 207 East 71st St., New York City, celebrated the twenty fifth anniversary of the work of the Community in Manhattan. A triduum, conducted by the Dominican Fathers of St. Vincent Ferrer's Church, was held May 7-9, and special prayers of thanksgiving were offered.

The Community came to New York City in 1911, to undertake the special work of providing residence for working girls. This undertaking met with such success and growth was so rapid that the quarters on Second Avenue and 69th St. were soon too small. Property at 205-207 East 71st St., was then purchased and remodeled into a residence hall for girls. Further expansion was soon necessary; so the properties at 203 and 209 East 71st St. were purchased, remodeled and added to the other building. This is now the spacious, home-like residence known as St. Dominic's Guild.

During the twenty-five years in the City of New York, the Sisters have accomplished excellent and much praised work in behalf of the Catholic working girl. The spiritual life of the Guild, the efficiency and kindness of the sisters in charge, combined with the home-like atmosphere, have made the Guild one of the most attractive and desirable business residences in Manhattan.

**† Obituaries †**

Sister Mary Luitgardis and Sister Mary Alexia, members of the Congregation of the Holy Cross, Brooklyn, New York, died June 21. May they rest in peace! Margaret Mary Goulding, 15, a Dominican Juniorate died June 7. She was invested in the habit of the Third Order, Tertiary, the day before her death. May she rest in peace!

Sister Mary Loretta McCable, a member of Sacred Heart Convent, Houston, Texas, died at St. Joseph's Infirmary after a short illness. During the twenty-six years of her religious life, she had taught schools in Houston, Galveston, Austin, Whittier. For the past nine years she has been in charge of All Saints Convent School. May she rest in peace!

Sister Mary Clarice Ruder, O.P., of Saint Catherine's Convent, Racine, Wisconsin, died on June the twenty-ninth, in the tenth year of her religious profession. May she rest in peace!

Sister Mary Columba, a member of the community of the Dominican Sisters of the Perpetual Rosary, Milwaukee, Wisconsin, died July the twenty-ninth. She entered the Convent in January, 1930, and made her final vows in 1934. A Solemn High Funeral Mass was sung for her on July thirty-first. May she rest in peace!

Death claimed several of the pioneer sisters of the Dominican Congregation of Our Lady of the Rosary: Sister Mary Imelda, O.P., who was Novice Mistress for several years, and a member of the General Council several times; Sister Mary Patricia Brogan, likewise a member of the General Council at various times (both of these religious would have celebrated the Golden Jubilee of their reception of the habit, in December); and Sister Mary Rosarita McKenna. May they rest in peace!

